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PUBLIC WORSHIP FOR NON-LITURGICAL CHURCHES

PUBLIC WORSHIP FOR NON-LITURGICAL CHURCHES

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To
CHARLES FREDERICK GOSS
Playmate, Chum, Friend

PREFACE

THE book has not been made: it has grown, and so it is sent forth in the hope of life.

It has grown from the writer's own need, in the effort to seek guidance and inspiration in the most important and difficult ministry to other lives.

It has grown from the attempts to help young men weigh the meaning of words and acts of worship; to interpret aright the difficulty and the dignity and the worth of their spiritual leadership.

It has grown from an increasing sense of the need of the age to deepen its devotional life, to be cured of glibness and flippancy, to be taught how to reverence and adore and praise.

There are many admirable books on the special phrases or parts of worship; there are almost none on worship as a whole, viewed in the light of present conditions and with practical suggestions for its conduct and development.

And so the book is sent forth in the hope that it may serve the ministry of the non-liturgical churches, especially the young men who stand upon the threshold of their work with such trembling and yet with such praise.

Auburn, N. Y.
June, 1911

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LECTURE I

WORSHIP IN RELIGION AND LIFE

OUTLINE

Reason for Worship

The fact of God.
The religious nature of man.
The social nature of man.
The example and teaching of Christ.

Neglect of Worship

The materialistic spirit.
The critical spirit.
The extreme individualism.
The broader conception of religion.

The Influence of Worship

The witness and proclamation of the Gospel.
Promotes and conserves the religious life.
Forms the higher life, personal and social.

Conclusion

The responsibility of the Ministry as leaders of worship.

I

WORSHIP IN RELIGION AND LIFE

The churches of the Reformed and Congregational order in America have always exalted the pulpit in the service of the house of God. The weekly sermons have been the attraction for the people, the strength and comfort of their lives. The church buildings have been constructed for the purpose of public instruction, the acoustic qualities governing the artistic form. The training of the ministry has had the work of preaching clearly and chiefly in view. The lines of ministerial toil have converged upon the pulpit. These churches have been noted among their sister churches for an educated ministry and for the attractiveness and efficiency of their pulpit work. The training has not been too severe and the sermons never too good. But it is certainly a fair question to ask — whether the non-liturgical churches, in magnifying the pulpit, have not too often minimized the importance of worship.

The saying of Pastor Harms of Germany that "Preaching is only an accidental adjunct of worship" has never been admitted by the non-Episcopal churches of this country and is felt by us to be hostile to spiritual life. Neither is it a sound view to speak of worship as "the mere concomitant of preaching," to use a phrase from a recent writer on homiletics.

It is certainly important for us to have definite views of the nature of worship, of its need and use in the higher life of man.

The Reason for Worship. — We begin with the fact of God. As for ourselves, the world cannot be understood without God. And human life cannot be understood without God. We say with the author of "The Right to Believe": "The best men through the ages have been convinced that there was a God, or have been profoundly unhappy because they were not so convinced. The best moments of our life are when we consider His existence the most probable, and we have the witness of the higher moments of others as well as of ourselves.

"Man as a whole is to be trusted. If a man is just, can he not be trusted to live by his larger faith, and not by a foolish or fragmentary one? If the body of just men as a whole has united in

one great hope, that of itself puts it beyond the range of the foolish or the irrational. The world as a whole knows what it wants." (P. 54.)

The religious nature of man is the complement of the fact of God. Before the mystery of the universe and of life — man has the sense of wonder and awe — the beginnings of reverence and adoration. It is deepened by the sense of dependence upon forces beyond and mightier than self. Man stands in humility before a power he cannot attain or comprehend. And when that power takes the conception of the personal God, Creator, Ruler, Helper, and the kinship between God and man is recognized, reverence and humility inevitably grow into communion and aspiration.

Worship rises from the very nature of man as a religious being. It springs from the very constitution of the human soul. It is not merely a peculiar sensation or state of emotion, a non-intellectual condition, but a frame of mind and a direct act of the will. It is the expression of personal fellowship with God. "Religion embraces the whole life of a man in personal communion with God. Worship is the outer expression of this life in some sacred and solemn form." The religious nature of man is seen in the history of worship. Men may grope

in the twilight, they may wander ceaselessly, but they cannot wholly forget the fact of the vital relation to God. Nature may do all she can to make her foster child forget the glories he hath known. The earth may furnish all things beautiful in their season, but "eternity is in man's heart." And whether prompted by rational knowledge and grateful love, or superstitious and slavish fear, the impulse to adoration rises almost universally. In ignorance of their own nature men may say "There is no God," but moments of sharp pain or contest will bring out, like chemicals upon an old palimpsest, the handwriting of God. The primal, universal nature of man is finely expressed in the verse of Mrs. Browning, "The Cry of the Human!"

"There is no God the foolish saith,
But none there is no sorrow,
And Nature oft the cry of faith
In bitter need will borrow;
Eyes which the preacher could not school,
By wayside graves are raised;
And lips say, 'God be pitiful,'
Who ne'er said, 'God be praised.'"

Worship then is rational and inevitable; it is born of the nature and needs of the human soul.

Furthermore man is a *social being* and he cannot be satisfied with the solitary worship of God. Each life is found in relationships and is trained and used by these social bonds. "A man alone is no man." He is the member of a family, a society, a community. For his highest joys, he seeks fellowship. Charles Kingsley tells of the demand for fellowship in the sense of beauty. He stood before a window of the Strand in London filled with birds from the Brazilian forests, wondering at the prodigality of God in thus creating millions of beautiful creatures with no human eye to see. He instinctively turned to share his joy of beauty with another, and met the gaze of a grimy stoker filled with like joy and wonder. It is true of all the joys that come from the deep experiences of the soul. Bunyan wished the very birds and flowers to know of his new peace.

The deepest convictions and desires of men seek united expression. Life seems larger, freer, more sensitive and aspiring when conscious of social relations. Common hopes and fears are strengthened and made dominant when they find common choice. This is the law of social worship. And so we have public and social worship, false or true, the condition expressed in the well-known words of Plutarch:

"You will perchance light upon cities without gates, without a theatre, and without a palace; but you will find no city without a temple."

Christian worship springs from the same ground, the religious and social nature of man. Christianity elevates and sanctifies human worship. God's command has its reason in our nature: Christ's invitation is the divine answer to our need.

The divine law of worship written on the very heart of man gets its strongest assertion and authority in the example and teaching of Christ. He fulfilled all law. The temple was His Father's house. The supreme example of private prayer, he failed not to observe the public worship of His people, however formal and imperfect it might be. He ever taught that spirit was more than form, but never that worship should be formless. Fearless, independent, spiritual, He laid emphasis upon two social rites of the Kingdom, baptism and the Lord's supper, the germs of public, Christian worship. These public, social forms gain increased authority from the personal, spiritual character of His teaching. So anxious does Christ seem that His friends should maintain the simple form of social worship that after His resurrection He made Himself known in the breaking of bread and years after

gave special revelation and command to St. Paul. The Apostolic Church knew the mind of Christ as to worship. The instincts of faith, the law of the new life, the demand upon the new society, brought groups of Christians together at stated times for worship and instruction. It was the need and law of the new religion. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3 : 16.) Public worship has marked every form and age of the Christian Church and has been held essential to the preservation and growth of the religious life.

The Neglect of Public Worship. — Why is public worship lightly considered or widely neglected? It requires no prophet's eye to see the fact. Multitudes, not irreligious, do not feel the obligation and privilege of public worship. And members of churches often hold their vows lightly.

Let us acknowledge the *defects* of our public worship: prayers that do not voice the deepest needs of men and worthy conceptions of God, praises that have the spirit of the concert hall and not aspirations after God, sermons that

fail of the sense and authority of message. If our worship could be worthy, it would make a stronger call to men and more would respond to it.

But the spirit of our age, especially its American form, is not helpful to worship.

The passion for life, seen in *work* and *play*, is the chief obstacle. Business and industry make increasing inroads upon the Sunday and so exhaust life that rest and recreation seem the first demand of the day to the ignoring of the religious nature.

The increased interest in the earthly life, the rapidly multiplied means and ways of pleasure, have given a fascination to sport and recreation that for the time eclipses the glory of religion. The *extreme individualism* of the American spirit tends in the same way. Personal taste and inclination ignore custom however good and ancient. Men are narrow and provincial in their individualism, looking only at one side of life and forgetting the whole life, and not able to rise out of themselves into the social good.

Then a smaller number are affected by the critical spirit that questions religious claims and, so, forms of worship. In older lands there are positivists who believe in maintaining the Church as the support of the State. But in

the democratic society of America, the questioning minds will make feeble and fickle contribution to worship. The offices of religion present difficulties that will only be met by a genuine faith.

There is a far more subtle and pervasive foe to regular worship in the broadening conception of religion. It has a noble side and it makes a strong appeal to people of feeling and imagination. I shall let another express it: "When Charles Kingsley uttered that most virile and suggestive sentence, 'Worship is a life, not a ceremony,' he conceived of worship as a permanent state of consciousness. Such does it become to the soul thoroughly alive unto God; a life, not a ceremony. The operations of the Godward sense cannot in such a life be limited to the prescribed functions of certain days and of certain places. Love, casting out fear, beholds God in the face of Christ, glorifying all life, and coördinating in the unity of the spirit and in the bond of peace all ties, places, duties, and relationships. The knowledge of redemption sheds upon life an almost eucharistic gladness. Prayer verges toward companionship, and the humble things that grow by the wayside gleam with the unconsuming fire of new and nobler meanings. Worship becomes a permanent state of consciousness." ("Worship," p. 5.)

No doubt an increasing number of lives realize this. The description of the New Jerusalem reads, "And there shall be no temple there." And lives may reach that point of vision and feeling where they do not seem to need the imperfect forms of the Church. But even such lives can never get beyond the social bond, the need of their fellows. And any conception or attainment of life may be questioned that rises superior to the common need. The spiritual life can never be a "lordly pleasure house" for the soul's satisfaction. And practically it is found that where men make the spiritualizing of all life as their reason for ignoring the sacredness of the Sabbath and the obligation of public worship, they are really the successors of the idolaters satirized by Isaiah. They use life to satisfy their earthly wants and tastes, they cook their food and warm their bodies, and the small remainder they devote to religion.

"That worship may be a life, not a mere ceremony, does not invalidate the thought of times when the individual consciousness is moved to seek formal and concrete expression of its emotions toward God. In this worship and love are alike. Love may be a life, involving the entirety of a man's being, and sweeping like a tide 'too full for sound or foam' beneath all his

thoughts; but love has its times of demonstration, its resistless moments of the heart's outpouring, its sacramental hours and deeds wherein the inward passion fulfils itself in outward and visible signs. The heart of Christ was a shrine of perpetual worship. Yet Christ knew and obeyed that psychic law which accentuates the devout life with occasions of formal and concrete expression. Therefore we speak of worship as the expression of the devout life, when in the solitude of the closet, or in the companionable loneliness of Nature, or at the family altar, or in the house of prayer, the heart which believes that God is, and that He is the rewarder of them that diligently seek Him, pours itself forth before Him with the consent of the will and the eagerness of the affections." ("Worship," p. 6.)

The Influence of Worship. — Public worship is *the witness of* the Church to the truth of Christianity. Christ said of the Sacrament of His table, "As oft as ye eat this bread and drink this cup ye do show the Lord's death till He come." It is the most simple and eloquent witness to the entire truth of the Gospel. Every church spire that points heavenward, every bell that calls to prayer, every lifting of hands of imperfect faith, is a testimony to the

generation of the supreme fact of the religious life and of the supreme revelation of Christ. And in this time of transition, when the bonds of social and religious habit are loosened by the incoming of new peoples, new customs, new ideas, it is all important that the Church hold fast the testimony of Jesus. No matter how large or small the congregations, public worship should be maintained with consistent devotion.

This function of the Church is likewise connected with the proclamation of the Gospel and the extension of the Christian life. Gratefully acknowledging all the new providential forms by which truth and life are propagated, public worship is the chief occasion and the generator of the chief power. The body of believers met for worship, the visible unity of faith, furnishes the chosen atmosphere for the hearing and receiving of the truth, and in this atmosphere are formed the plans and quickened the spirit that makes the Church a missionary force to all the nations.

Public worship *educates and conserves* the higher life of the individual and of society.

It keeps alive the thought of God. It cultivates the spirit of reverence. It helps to make character supreme over circumstances. It tends to maintain the worth and dignity of the

individual life. In the practice of the presence of God the artificial distinctions and barriers of dress and taste and custom vanish, and man stands revealed a living soul, and the relations to God and to man are recognized and felt. Men have gone forth from the conscious presence of God subdued and purified in spirit, and they have walked more humbly and they have loved mercy more and dealt with truer principles of justice. The worship of the Church sustains and inspires the graces and forces of the spiritual life.

The place of worship in religion and in life brings thought of our own leadership. Here is the true priesthood of the ministry. We should take off our shoes, for the place is holy ground. We should walk with uncovered heads in the presence of the living Lord. They that handle sacred things should have pure hands. They that have the vision of God and lead men into its light must have pure hearts. A reverence for God from a sincere and humble heart, a love for men that shall see and feel their deepest needs, an aspiration for life and form that shall worship in the beauty of holiness — such must be the men who lead the people in the highest and holiest of all endeavour.

LECTURE II

THE FORM OF WORSHIP

OUTLINE

Principles of Worship.

Expressive of religious life.
Diversity of form.
Simplicity.

Methods of Worship.

Old Testament:
Joyousness, community, and splendour.
New Testament:
Simplicity and freedom; edification and order.

The New Testament Elements of Worship.

The reading of the Scriptures.
Preaching.
Prayer.
Singing.
The Creed.
The offering.
The Sacraments: Baptism and the Lord's Supper.
Special discussion of the offering and the Creed, and the relation of the sermon and worship.

II

THE FORM OF WORSHIP

WORSHIP is essentially of the heart. It cannot consist of mere outward form. It has two elements or factors, the human and the divine. We offer to God, we contemplate His character and His providence, we love Him, aspire after His perfections and vow to do His will. God gives to us His truth, His forgiveness, the quickening and purifying power of His Spirit.

While worship is spiritual, not formal, the spiritual worship of an assembly will naturally assume an outward form. In this way unity of thought, feeling, and purpose is secured, the fullest expression of worship and the fullest blessings to spiritual life.

Principles of Worship.— Are there any simple and universal principles to govern the form of worship?

Forms of worship should be the truthful *expression* of the religious life, worthy conceptions of God and sincere interpreters of religious

experience; product of the spirit of man under the light and power of the truth. The process is vital, not mechanical, from within to the outer life. It is what the soul demands to express what God has done and can do for it. All the Godward experiences of life may find voice. "The Christian's worship is not merely the cry of a perishing soul, but is also the rapturous recognition of the Lord and Light of heaven within his human reach. All pure affections, emotions, sensibilities, are exercised in that experience and find expression in the acts and words that try to utter it." The familiar words of the poet Montgomery concerning prayer truly voice the possible range of worship:

> "Prayer is the simplest form of speech
> That infant lips can try,
> Prayer the sublimest strains that reach
> The majesty on high."

If worship is to be the true voice of a people, expressive of various natures and experiences, it follows that *forms of worship cannot always be the same.* Some diversity is inevitable as there is diversity of experience and condition. Temperament, training, experience, call for wide variation within the limits of reverent form. "It is not necessary," says the Augsburg Confession, "that human traditions, rites, or cere-

monies instituted by men should be alike everywhere." Living worship flourishes the best in the atmosphere of freedom.

The nature of forms should be *simple*. Simplicity is a relative term, but nothing should be used that is not demanded by the nature of God and the need of the soul. Whatever has its source in love of display more than love of truth is not in harmony with religion. A highly articulated service will not harmonize with a worshipful spirit. The form of worship must be easily understood and bring quick and spontaneous response from the worshippers. It is a superficial view of worship to lay too much stress on the outward act. The soul is the important matter. Historically, worship has lost in spirituality as it has gained in elaborate form.

Methods of Worship. — The new historical view of the Old Testament makes it difficult to characterize as a whole the nature of Jewish worship. It is a history of development, and it is not always possible to tell whether the changes are those of growth or decay. In the preëxilic period the worship was affected by the corrupt thought and practice of the nature-worship of neighbouring peoples.

Taught by the prophets and by the bitter

experience of captivity the unity and holiness of God, the worship grew more sacrificial and formal after the exile, and Jerusalem and the temple became the centre of the priestly system. While the exile destroyed idolatrous worship and strengthened the priestly code, it also gave rise to the synagogue. The spirit of prayer grew and the temple was pictured as the "house of prayer." Songs became a part of congregational worship and the Psalter the national hymn-book. So there was a twofold development of worship in the Jewish Church; the sacrificial system and the stately priestly ceremonial, with the freer and more spiritual congregational worship of the synagogue.

Three characteristics mark the history as a whole: joyousness, community, and splendour. The joyous spirit of praise was always a note of the public worship, from the joy of harvest to the joy of forgiveness. "The mercy of Jehovah is everlasting and His truth is to all generations." Then the people as a social and national unit expressed their life in worship. The national capitol was the focus of religious thought and expression and the synagogue was the rallying point of the local community. And worship had that formal splendour of rites and place and persons that expressed its importance

in the national life. The formal elements are exalted. Truth had its dramatic representation for the training of the race. The temple service, the typical persons and rites, the mediating priesthood, the significant vestments, the altars and sacrifices, were all powerful appeals to the senses, truth in bold object-lessons.

The New Testament makes a great change in worship. Spiritual service takes the place of the ceremonial. There is no sacerdotal idea of the ministry. We are ministers, not priests. Not the temple ritual, but the synagogue, with its simple and free worship, becomes the type of the Christian Church. "There is in the New Testament," says Jacob, "no trace of Christian worshippers turning to the east in their prayers or other parts of their service; though this practice appears at the beginning of the third century and was probably begun much earlier. Neither is the use of incense nor lamps nor candles, as sacred or symbolic accompaniments in any Christian ceremony, to be found in the Apostolic Age; nor does it appear that Christian ministers then wore any peculiar dress or official vestments in any of their ministrations. All these came in at a later period, and were derived from Jewish or heathen practices, as the Church, having lost the fulness and freshness of Apostolic

truth, learned from such objectionable sources to affect a more elaborate ceremonial and to court an æsthetic display quite foreign to the devout simplicity of the Apostolic Age."

We cannot find in the New Testament any definite instructions as to the form of worship any more than we can as to the form of Church organization. Certain facts as to worship and life are there, but the inference is wholly unwarrantable that these facts are laws to govern the entire expression of the Church. Christ gave the disciples a simple and brief prayer and established the sacrament of His table and commanded baptism as the initial act of the new life, the norm it might be said of a liturgy; and yet we have no evidence that He made even these simple forms essential to correct worship. He left the Church entirely free in the development of its life and its forms of worship.

We have a right to say, however, that Christ had no sympathy with mere form. He was a reformer in worship as well as in life. A spiritual service of God should supplant a priestly and ceremonial. Both in doctrine and worship He recurs to fundamental principles. While He took part in the Temple services, He recognized their temporary character. With the mechanical piety that consisted in the scrupulous

observance of external rites — the tithing of mint, anise, and cummin, the washing of pots and cups, the arrangement of robes and tassels and straps — Jesus had no sympathy. His cleansing of the Temple is best interpreted as a symbolic act, prophetic of the end of the sacrificial system of worship.

Christ gave the single universal principle of worship to the woman of Sychar: "God is a spirit and they that worship Him must worship Him in spirit and in truth." That is clear and far-reaching. We intuitively recognize its simplicity and breadth. It shows the vanity of all form that is not the outgrowth of spiritual needs or the development of truth and life given of God. And so simplicity and freedom are noted in every glimpse of the New Testament Church. There is no trace of the sacerdotal idea or of prescribed forms.

What will best express the religious life, be the worthy voice of our faith, add to the number of true believers and strengthen them, in fact, *edification*, seems to be the first law of early worship. So Paul urges in his letters to the Ephesians and to the Corinthians that all things be done unto edification. It is the chief end of congregational worship.

Worship must be free if it is sincere, but free-

dom is not irregularity and fanatical confusion. And so the Apostle urges that all things be done decently and in order. *Order* seems the second law of early worship. And under this principle Paul condemned the wrong love and use of the gift of tongues, and in the Church of Corinth at that time the public speech of women.

The New Testament Elements of Worship.— As the embodiment of these simple principles in the New Testament we have the seven elements of worship; nowhere found together as a definite and prescribed form, but seen in hints or glimpses of the early Church in narrative or letter:

1. The reading of the Scriptures.
2. The exposition of the Scripture; teaching or preaching.
3. Prayer, holding a prominent place, both a use of sacred and venerable forms, and free and spontaneous in expression.
4. Singing; the peculiar expression of the devotional sentiment, the use of both old and new hymns.
5. The Creed; the public confession of the faith of Christians and the testimony to the essential facts and truths of the new religion.
6. The offering; a practical expression of gratitude to God for His great gift, and to men of the new love that was to control human relations.

7. The Sacraments — two; Baptism and the Lord's Supper; baptism, the outer sign of the inward change of life and the formal entrance into the new Society; the Lord's Supper, with the Agape, used at first with every service of public worship, and with no fixed ritual.

As the use of Scripture in worship, public prayer, and sacred song will have separate treatment, it is well here to have a further word concerning other parts of New Testament worship.

Giving is called a grace in the New Testament. It is a particular mark and proof of Christian love. The source of giving and the controlling principle of it is found in Paul's account of the offerings of the Churches of Macedonia: "First they gave their own selves to the Lord, and to us by the will of God." The Christian has a master who is the Lord of life because Redeemer. And the bond is love which is to control all life. Watts has best expressed it in his great communion hymn:

> "Were the whole realm of Nature mine
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

And this new principle of life found ready and spontaneous expression in worship. The giving of substance was a natural and necessary

sacrifice of love. The suggestion at least is found in Paul's first letter to the Corinthian Church. "Upon the first day of the week let each one of you lay by him in store, as he may prosper." Such giving is to be systematic, proportionate and on the Lord's day. It is a sign that religion is life, that it is God's blessing that maketh rich, that genuine faith must fulfil the law of Christ in bearing the burdens of others, and that gifts are necessary to maintain the Church and its work in the world. The financial side of the Church must be lifted out of the commercial spirit into a spiritual service. It is rightly and nobly a part of worship. Our gifts are offerings to God, and should be sanctified by prayer.

The Creed. — It is fitting that some united expression of faith should be voiced by the people. The tradition of the Apostles' Creed, however uncertain, is in accordance with the truth that "with the mouth confession is made unto salvation." No doubt some statement of faith was early a part of worship. The words in *First Timothy* seem such a creed, "He who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."

Creeds may be devisive and polemical and temporary. But faiths born of the heart, from the rich experience of God's Grace, are the fit expression of the worshipful spirit, and go beneath passing fashion of mood and thought and take hold of the unchanging verities of religion.

The Sermon.—The sermon is not something separate, but is an important part of worship. Luther's words are hardly too strong: "Where the Word of God is not preached, it is better neither to sing nor read, nor, for that matter, to come together at all. A Christian ought to know that on earth there is no greater sanctuary than God's Word."

Every true sermon is the preparation of the soul for worship. I cannot conceive of any preaching worth the name that does not in some way uncover the heavens and make God real, or uncover life and make the soul real. If it does either, it makes the hearer conscious of the soul's kinship to God and gives the impulse of adoration. The best preaching is in the highest sense worshipful. The sermon aims at the instruction of the believer, at the fuller knowledge and appropriation of the nature and purpose of God in Christ, and so to a more perfect worship.

The spirit of Christian worship is outreaching.

Its horizon is not the little company of believers, but the larger vision of the divine compassion. "Other sheep I have, not of this fold; them also I must call that there may be one flock and one shepherd." And every faithful proclamation of the Word joins with the fervent prayer of the Church for the coming of the Kingdom.

I think this should be said: that the purest worship has been accompanied with the purest teaching of the Scriptures. Surely no song of praise, no word of thanksgiving has been more acceptable to the Father than that raised in the hills of Scotland, hiding places of the Covenanters, or in the rude log meeting-houses of the colonies, or from the groups in heathen lands, everywhere gathered with the hunger for the Word. And the spiritual eras of the Church have been marked by the growing simplicity and freedom of worship.

On the other hand, the worship of the Church has no little *influence upon the sermon.* It is the best spiritual preparation for the preacher. The effort to realize and express the manifold wants of the people in public prayer should make his heart tender, and fill it with a great longing, and give to his teachings the very tone of voice and manner, the directness and sympathy, to make the word powerful. No formal and

lifeless preaching from a man who fervently worships! Many a preacher has felt the power of sacred song to quicken the finer sensibilities and start holy aspirations!

The praise of the Church may be inspiring: God may be in it. It parts the heavy pall of the senses, and the spirit life seems supreme. One preaches better after such worship. Happy the pastor who can always be borne to his sermon-work by such a breath of God!

And not less truly is worship a spiritual preparation *for the hearer*. All that makes men conscious of spiritual nature and need, that awakens longings for better things, that lifts mind and heart out of the dead round of secular interests and doings, is making the heart sensitive to divine impressions. True prayer and true praise will invariably have this effect. The prayers and praises of the London Tabernacle or Plymouth Church were like a gentle rain that made the soil soft for the divine seed. You felt in the very presence of God while Mr. Spurgeon prayed. And the volume of song that swelled from thousands of voices made you feel the glorious company of the redeemed, and brought from your heart its tribute of grateful, adoring praise. While you were praising, the hunger of the Word was growing. "He

looked upon music as the preacher's prime minister," says Doctor Barrows of Henry Ward Beecher, "inciting to emotion through the imagination, through the taste, through the feeling. He said of Zundel's handling of the organ, " It has brought tears to my eyes a hundred times. I have gone in jaded and unhearted, and have been caught up by him and lifted so that I saw the flash of the gates! I have been comforted, I have been helped." And in following the public words of adoration, thanksgiving, petition, more than one heart has been led for the first time in faith to adopt the Word as its own expression.

Surely then it is right to suffer no separation in thought or service between preaching and worship: never to put apart what God has joined. The sermon may be the centre of the service of the Church, but while there is temple and minister, the sermon can never say of the song or Scripture or prayer, "I have no need of thee."

LECTURE III

DOCTRINE AND WORSHIP

OUTLINE

The Simple Worship of the New Testament Developed into Elaborate Forms.

Growth of the ascetic spirit. Efforts to attract the pagan world. Growth of the hierarchy. Christianity a state religion, so imitating the splendour of the court. The Lord's Supper as a sacrifice the central act of worship.

The Worship of the Middle Ages.

Worship expanded into an imposing dramatic and symbolic ritual.

The lights and shadows of the Church.

The triumph of the sacerdotal idea.

Worship Since the Reformation.

The principles of the Reformation. Luther's teaching as to worship. Difference between the Lutheran and the Reformed churches. The liturgies of Calvin and Knox.

Later Movements in Worship.

Influence on worship, of the orthodoxy of the seventeenth century. Pietism. The Rationalism of the eighteenth century. The Methodist and the Oxford Movements. The Puritan party and its influence on the worship of the American churches.

III

DOCTRINE AND WORSHIP

THE truth suggested, that worship is the exponent of the thought and life of the Church, and so the forms, if truthful, must change with the changing forms of creeds and conduct, is verified by the history of worship.

Take a single relation — doctrine and worship. Worship exactly registers the growth of doctrine.

What developed the simple worship of the New Testament into the stately and *splendid ceremonials* of the pre-Reformation times?

The simple character of worship in the Apostolic Church was largely maintained, well into the middle of the second century. The growth of the ascetic spirit in the latter part of the second century affected the simplicity of worship. Separation from men and the effort to deny the natural desires led to fasts and prayers and vigils, and fixed the thought upon forms, and so, ere long, multiplied the ceremonies of the Church. And to this must be added the desire to attract the heathen world by the increased

impressiveness and splendour of worship, and so the imitation of both Jewish and heathen forms.

The hierarchical tendencies of the fourth and fifth centuries still further developed the formality of worship. Cyprian of Alexandria who attempted "to set up a merely religious empire, independent of human relationships and civil laws," taught that bishops derived authority not from the people but directly from God, that they were the successors of the Apostles by virtue of transmitted grace and so the ministry became a sacerdotal class.

Under Constantine the Great, Christianity became a state religion and partook of the pomp and splendour of the state. Elaborate ritual marked the service. Augustine complained that the yoke once laid upon the Jews was more supportable than that laid upon many Christians. And Mosheim writing of the period declares that "there was little difference in these times between the public worship of the Christians and that of the Greeks and Romans."

The Lord's Supper became the chief feature, as we learn from the Clementine liturgy, developed through the liturgy of Chrysostom into the worship of the Greek Church. The Supper was made a mystery and enveloped in great ceremony. It was made the priestly oblation

of the body and blood of Christ. The correlate of the priestly idea is found in the sacrificial idea. Worship was regarded as a sacrifice. It was not so much the expression of spiritual fellowship as a meritorious act.

So we have the Church a hierarchy, the ministry a priesthood, taking the natural expression of elaborate worship, in which the Lord's Supper as a sacrifice was the central act.

The Worship of the Middle Ages.—The relation of doctrine to worship is easily traced in the history of the Church since the time of Constantine. Unevangelical doctrine perverted spiritual worship. The centralizing tendency culminated in Leo the Great, who imposed a single liturgical form upon a large part of Christendom. With the increase of the material power and form of the Church, unworthy men sought her offices, the sacred became not a matter of spirit and life, but of churchly persons and places and acts, and the unscriptural distinction between the sacred and the secular was lodged in the popular thought. Religion became an outward ceremony apart from the character and the life. A people thus trained had no hunger for the Word and the Church no message to give, and the sermon became a small

incident of the service and at last generally given up. The worship expanded into an imposing dramatic and symbolic ritual.

This is true of the Eastern Church, and there has been little change and no progress in worship since the days of Leo the Great.

The *Western Church* witnessed a further development of hierarchy and ritual.

The Church of the Middle Ages (600—1517) is full of lights and shadows. The lights are the missionary zeal that pushed its way into every part of the known earth, the heroic efforts of reform within the Church in such lives as Wyclif and Huss, the romantic faith that drove the multitudes to the Far East to rescue the holy sepulchre, the lofty conceptions that took form in cathedrals and madonnas, the music of great souls that found their voice in "*Dies Iræ*" and "*Stabat Mater*" and the "Celestial Country."

The shadows are in the worldly ecclesiasticism that made the Church not the fellowship of saints, but the outward organization, and the priestly power that reduced John of England to a papal vassal, and brought Henry IV of Germany in penitential garb to Canossa. These centuries saw the triumph of the sacerdotal idea. "According to this the priesthood is distinguished from and raised above the laity in four particulars:

(1) The priest mediates between God and the people. (2) He has power to change the bread and wine of the Sacrament into the body and blood of Christ. (3) He offers the sacrifice of the mass for the sins of the living and the dead. (4) He has power to forgive sins."

The influence of such doctrine on worship is very evident. It tends to take worship away from the people, and to make it wholly by the priest. The subjective elements of worship are no longer the praise and prayer and thanksgiving of the people, but celebrations and pageants and gifts. The Scriptures were practically withdrawn from the people in favour of tradition. No new translations were made as the area of the Church was enlarged; new nations were left without the Word of God in their own speech; and the service of the Church was everywhere held in a single and to most an unknown tongue. Preaching was neglected. The mass in its fundamental idea was an offering to God. Transubstantiation completed the sensuous worship. The priest represented the people in worship, and the people rendered divine honours to the elements.

Worship Since the Reformation. — The three principles of the Reformation are: (1)

the authority of the Word of God; (2) justification by faith; (3) and the authority of conscience. These principles had immediate effect upon worship. The people were priests and needed no worship done for them. Worship became once more the expression of the people's faith and life. The Bible was put in the vernacular, and publicly interpreted to the people. Religious feeling found voice in song, and praise took its place again in the worship of the Church.

Luther taught that: (1) preaching and teaching the divine Word is the centre of worship; (2) that worship is not a meritorious act by which man obtains the grace of God; (3) that forms of worship must be adapted to times and circumstances, since uniformity of ceremonies is no proper mark of the unity of the Church.

Luther did not wholly cut loose from former associations of worship. He believed in venerable use; he loved the stately and beautiful expressions of truth that had come down the centuries. He took the Roman mass and reformed whatever he thought interfered with Scripture doctrine and kept the rest. And the Lutheran Church, while holding to the freedom of use and the non-essential character of forms, has always been liturgical in its worship.

The Reformed churches have been somewhat

different. The Lutheran has emphasized the *objective* elements in worship; the sacraments, the creed, the united expression of the people. The Reformed has put stress upon the *subjective* elements, prayer and praise, and upon preaching. Calvin, Zwingle, and others of the Reformed churches were less conservative of ancient usages; they were not renovators of the Romish mass, but producers of new forms, going directly to the New Testament simplicity. Calvin, Zwingle, and Knox all composed liturgies, but very simple in form.

CALVIN'S SERVICE

1. Scripture lesson with Ten Commandments.
2. Confession of sin. (*Fixed.*)
3. Singing Psalm.
4. Free prayer.
5. Sermon.
6. Prayer, or Lord's Prayer.
7. Apostles' Creed.
8. Benediction. Num. 6:23.

1. Invocation.
2. Apostles' Creed.
3. Exhortation.
4. Consecration of elements. *Communion.*
5. Distribution — Psalm singing.
6. Prayer of Thanksgiving.
7. Nunc Dimittis.
8. Benediction.

KNOX'S SERVICE (1556) ADOPTED BY THE GENERAL ASSEMBLY 1560

1. Confession of sin. (*Fixed.*)
2. Scripture lesson. O. and N. T.
3. Singing Psalm.
4. Prayer for S. S. (*Fixed.*)
5. Sermon.
6. General prayer. Lord's Prayer and Apostles' Creed.
7. Singing Psalm.
8. Benediction.

1. Preface. 1 Cor. 11: 23-30.
2. Exhortation.
3. Consecration of elements.
4. Distribution.
5. Prayer and Thanksgiving.
6. Singing Psalm.
7. Benediction.

The English Prayer-book. — The first Prayer-book of Edward VI (1549) was an adaptation of the Roman Missal used in the diocese of Salisbury, known as the Sarum use. Receiving the criticism of Calvin, Bucer, and other reformers for its unscriptural views, it was revised in 1552 under the influence of Cranmer and Latimer. It passed through later revisions under Elizabeth, James I, and last Charles II, 1662. The American Prayer-book, taken from

the English, has passed through two revisions, the last within recent years.

Later Movements in Worship. — The dead orthodoxy of the seventeenth century, spending itself in creed discussions, led to cold and formal worship. Then *Pietism* deepened spiritual life, enriched the hymnology of the Church, made prayer free, and restored practical preaching.

The Rationalism of the eighteenth century had for its counterpart sentimental and ethical preaching, and the revival of liturgical forms.

The *Methodist* movement in the middle of the century, beginning in the prayer band of Oxford students, made for a free and simple and fervent worship. The Oxford or Tractarian movement (1833) was anti-liberal in state and religion, marked by appetite for antiquity and desire for outward authority. It was not only a reaction against the forces of social reform, philosophic inquiry and Biblical criticism that were demanding a new world; it was a creative conservatism, leading to a fresh organization of the Church. We cannot doubt that the Oxford movement led to the deepening of the spiritual life of the Church.

Its direct action upon worship was to magnify

its importance; to increase all that belongs to the visible form of the Church; and so to multiply forms and rites and vestments, and lead to modern *ritualism*.

Indirectly it has been a more unquestioned blessing. It has called universal attention to the history of worship, compelling all churches to consider its importance. It has developed the spirit of reverence, and added nobility to feeling, showing us how to be emotional without being vulgar. It has led to the fine school of modern *English composers*, that have so greatly dignified and enriched our worship. And some of our sweetest and strongest hymns have come from the same source. Faber alone wrote one hundred and fifty; many of them have the true note of universality, the finest expressions of certain states of the soul, as sweet trust, adoring love, and expectant joy.

The Reformation produced in some quarters an extreme reaction from formal worship. The iconoclastic spirit that condemned all art in the service of religion equally condemned beauty in worship.

As we have found fixed liturgical forms were not wholly discarded by the reformers. John Knox used the Prayer-book of Edward VI. Richard Baxter was not opposed to a liturgy if not

too vigorously imposed; and the Presbyterian Church of England and America barely escaped adopting the Book of Common Prayer as finally corrected under Charles II.

It was left for the extreme Puritan party to protest against "human prescriptions and formalism in religious matters." Some of their leaders went to prison for their opposition to the Prayer-book. The ministers who in the time of Elizabeth tried to lay the foundations of Presbyterianism in England "desired a simplified service of prayer, greater liberty of preaching and prophesying, and exemption from various usages characteristic of the old Roman worship. To all such demands the queen was inflexibly opposed. She thought the Reformation had already gone too far, and dreaded the growth of Puritanism as an element of disturbance in the kingdom. Any variation from the requirements of the act of uniformity, even the slightest, was punished by fine and imprisonment. For neglecting the sign of the cross in baptism, or the ring in the marriage service, devout and laborious pastors were torn from their families and flocks and left to pine for years in filthy dungeons." ("Church Polity" — Hopkins.)

The Puritan party largely influenced the

history of our American worship. The early New England churches tried to found their polity and their worship on the New Testament, and whatever they could not find there, they termed "mere will worship." Cotton Mather declares that the New England churches "have no liturgy composed for them, much less imposed upon them; our Saviour and His Apostles never provided any Prayer-book but the Bible for us." Our fathers brought to New England a version of the Psalter made by Ainsworth of Amsterdam and this was sung without instruments to a few tunes that were in use in the English churches. The "Bay Psalm Book" (1640), a rude versification of the Psalms, was in use for a century and passed through seventy editions. The great awakening in the eighteenth century was attended with a new interest in the worship of praise. Watts's "Psalm Book" was introduced, singing schools were commenced, and sacred music taught by competent teachers. Church choirs were formed and the objections to instruments were gradually overcome. After the American Revolution, at the request of the General Association of Connecticut and the General Assembly of the Presbyterian Church, President Timothy Dwight of Yale College completed the work of Watts by versifying a

few omitted Psalms, and adding a few original hymns. "I Love Thy Kingdom, Lord," marks an era in our American church worship.

But the liturgical history of the American churches is a meagre one. The Puritan worship was simple and bare. As far as audible expression, the worship was done for the people as fully as in the splendid rituals of the Catholic Church. The choirs did the singing. The minister alone had part in Scripture and prayer. No "*Te Deums*" were sung. No confessions of faith were uttered. To a lamentable extent the people were shut out from active part in the worship. The ideals of worship in Congregational and Presbyterian Churches have been largely a transmission from Puritan New England.

The simple and beautiful forms of the early Reformed liturgies, such as Calvin's and Knox's, were curtailed, robbed of their worshipful spirit through the reaction due to Archbishop Laud's attempt to force the English Prayer-book upon Scotland. The Reformed churches passed through the fire, and so they hated everything that had the slightest savour of Romanism.

"If a man dislikes to use a liturgy and you crop his ears and slit his nose to encourage him, human nature is so constituted that he is apt to grow more obstinate and to conceive a

quite unreasonable prejudice against the book." (Dr. John Watson.)

The time has come, however, when the question of liturgical forms can be decided not by traditional prejudices, but by candid investigation.

LECTURE IV

LITURGICAL OR FREE WORSHIP

OUTLINE

The Demands for Liturgical Growth.

The religious use of the senses. The æsthetic spirit. The movement toward church unity.

Recent Facts in Liturgical Growth.

The movement in the Reformed churches.

Individual experiments. The Church service societies of Scotland and America.

The Advantages of Liturgical Worship.

Uses the riches of past religious life. Cultivates the sense of historic Christianity. Is a worthy and attractive expression of worship.

The Disadvantages of Liturgical Worship.

Historic rather than present. Does not meet the need of all natures. Tends to elaborate form and the possible loss of spirituality.

IV

LITURGICAL OR FREE WORSHIP

The habits of worship in the non-liturgical churches of to-day are largely a transmission from the Reformed churches of Europe and from the fathers of New England.

We are not compelled to do as our fathers did, if we can find a better way. The form given in our Directory for worship must be tested solely by its usefulness: it cannot claim special divine authority. Each congregation is left free to develop its own worship.

There is the conviction in many minds that the plain and bald simplicity of the olden days, still maintained in many churches, is lacking in attractiveness, fails adequately to express the religious need and sentiment of our age, and is not in harmony with the majesty of God and the glorious nature of His Kingdom.

The most vivid impressions are received through the senses, it is urged, and there must be a more sensible expression of the great facts

of the spiritual life. It is hard for the best of us to see the spiritual, and we need the help of more devotional form. "Profound reverence and realism such as no page of a book and no passage in a sermon can ever evoke," testimony of a Scotch Presbyterian minister concerning the influence of the "Passion Play" upon visitors of many lands and creeds, suggest the secret of power of the Catholic worship over the people. A distinguished English lawyer has made a plea for the use of visible objects, as pictures and statues, as an aid to faith.

The service of beauty in religion is the ground for further argument. There has been a rapid development of civilization, especially of the fine arts and of the popular taste. There is no stronger proof of this than our church buildings and the love and care that go into their adornment. And the æsthetic growth will be felt in worship. The people demand beauty, not as the ruling, but as the serving element. The highest beauty must have some kinship with holiness.

And then a mighty movement is setting in toward the expression of the unity of the Christian life. It is set in motion by God's spirit, we must believe, the beginning of the answer of the prayer of our Lord, "that they all may

be one." It seeks the best of other churches and ages; it seeks to flow in the channels of venerable use. It would have some common and beloved forms for the expression of the essential oneness of religious life. It is sheerest folly to raise against such sentiments a Protestant prejudice. Is it best to say to such Christians (and there is a growing number of them), "You will find what you wish in the liturgical churches." They are not disloyal to their own communion. They believe in its faith, its polity, its spirit, and essentially in its worship; but they would have the latter developed and enriched. In the words of one who had thought long on this subject: "Is there no way, in harmony with its own history and spirit, by which the unliturgical system of worship may supply its deficiencies, enrich its barrenness, round out and complete its simple ritual, give unity, fulness and vitality to its public worship of God, not in an æsthetic sense merely, or as lending outward attractiveness, but as affording a true medium to the spiritual devotion of the people? In other words, the question is, whether in an essentially unliturgical form of worship, the elements of power, truth, and beauty, that a liturgical form may possess, cannot be equally secured, and the evils which are wrapped up

in a prescribed form be, at the same time, avoided?" (Hoppin.)

In an address before the Presbyterian Union of Philadelphia in 1892, Mr. E. B. Comegys uged the development and enrichment of our worship. "The object of the church service is prayer and praise, and the Presbyterian Church will never accomplish her mission until along with her well-equipped pastors, she carries a people who express their devotions in well-ordered prayer and praise. . . . There is an unmistakable tendency toward liturgy in all churches. We cannot shut our eyes to it, we cannot prevent it. Let us meet it, and provide for it, and control it by the enrichment of our own services. What we want is improvement in the dignity, the comfort, the spirituality, of the devotional part of our public services."

It can hardly be denied that the present movement in many Protestant churches is toward liturgical worship. However, certain facts of modern life will tend to limit the tendency; the practical spirit that tests every theory and practice by its use, the missionary activity of the Church, at home and abroad, incompatible with the undue emphasis upon form, and the critical temper of the age that refuses

to admit sacerdotal claims without the best historical proof.

Notice the movement in the Reformed churches, since the middle of the nineteenth century, toward more fixed form in worship. In 1855, Mr. Charles W. Baird, a minister of our church, published "Eutaxia or Presbyterian Liturgies," a book that awakened wide interest in worship both in this country and in Great Britain. To many of our people it was a surprise to be told that the Reformed churches were committed by their earliest and best traditions in favour of liturgical uses in public worship. About the same time discussions were in progress in the German Reformed churches advocating a revival of the liturgical service of the Reformation period, but modified to existing wants.

In 1857, Mr. Baird published "A Book of Public Prayer," compiled from the formularies prepared by the reformers. In 1855, St. Peter's Church, Rochester, published its "Church Book," prepared by Mr. Leonard W. Bacon, notable chiefly for its use of the Psalms in responsive reading. Experiments in greater dignity or attractiveness or popular participation in worship rapidly followed by individual congregations, but experiments without counsel or concert and with no definite and intelligent ideal.

The increasing number of them proved at last the seriousness of the movement, and has led to organization and concerted study and enterprise. The Church Service Society of Scotland, organized in 1865, has a membership of more than five hundred ministers and has published a "Book of Common Order" that has already passed through six editions. A similar society took form in the Free Church of Scotland in 1891, that led to the issuing of the most serviceable manual, "The New Directory for Public Worship." The Church Service Society of the Presbyterian Church of this country was organized in 1895, to make inquiry as to the present conduct of public worship, to study the modes of worship in the different branches of the church, and to do such work in the preparation of forms of service in an orderly worship "as may help to guard against the contrary evils of confusion and ritualism, and promote reverence and beauty in the worship of God in His Holy House, unity and the spirit of common praise and prayer among the people." It was no doubt the influence of this society that led the General Assembly to appoint a special committee on a book of worship, and to the official approval of their work, "Common Worship," published in 1906.

Any question of worship resolves itself finally into liturgy or free worship.

A liturgy in its simplest meaning, as some fixed form of worship, is almost universal in the Christian Church. The Westminster divines in preparing an order of worship recognized the liturgical idea. But this is not the common idea of liturgy. It is the question between elaborate and fixed worship or simple and free; especially between a fixed form of prayer and free prayer. We ought to be in the condition to examine the question fairly and thoroughly by our reasons and not by our prejudices.

The present tendencies in the Church and the evident defects of our worship call upon us to take some intelligent position, some earnest action. Such position in regard to worship can only be taken after a knowledge of historic worship and the present spiritual life of the Church.

What Are the Advantages of Liturgical Worship? — It makes use of the *riches of past religious life*, the collects and litanies and hymns of the ages. The Psalms have been the voice of the race in religious aspiration, and other forms, the voice of single souls or the slow accretion of ages, have in a lesser

degree performed the same office in worship. For fifteen hundred years the Church has expressed her adoration of the Trinity in the "*Te Deum Laudamus*," teaching in all these ages with almost unequalled majesty of expression the truths of the Godhead, the Incarnation, the Atonement, and the unity and triumph of the Church. The Litany, at least one thousand years old, no more belongs to the Church of England than the Lord's Prayer and the Apostles' Creed. "We know of no human composition," said Dr. Charles Hodge, "that can be compared with it." We could far better spare some of the treatises of the Institutes than Calvin's Confession of sin beginning: "Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep." We could better spare some whole works of the Fathers than the prayer attributed to Chrysostom closing with the words: "Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them: granting us in this world the knowledge of Thy truth, and in the world to come life everlasting. Amen." We use the hymns of the ages; why should we not use the forms that fittingly express the confession and praise and adoration of the Church through so many ages?

A liturgy *cultivates* the *sense* of *historic Christianity*, connects us with the universal Church, and corrects the evils of isolation and division.

How shall the little band of believers over which you are the leader be made to feel the dignity and glory of their position? How shall the commonness and even pettiness of life be made to sink before the possible grandeur of sonship? It is by connecting this little company of worshippers with the Church universal, making them feel that they are the sentinels or pioneers of a great host, making them feel that they are connected with the unseen world and the great army of saints, "who from their labours rest."

Some stately memorial of the past subdues the mind and puts us under the spell of the

> "Dead but sceptred Kings
> Who rule us from their urns."

The Lord's Prayer, the Apostles' Creed, the Gloria in Excelsis, are the voices of the Universal Church and to the devout sense the worshipper stands not simply in a little local church, with its narrow walls, and its too narrow life, but in a world-temple, and feels the touch of hands long gone and hears the accent of voices long-hushed.

Such forms are often majestic. They lift up the soul. They give elevation of mind and

heart in worship. They deal with essential and universal truth and not accidental, and so they purge the mind from narrowness, and give strength to the longings for the unity of the faith. They train in reverence, and in the sense of kinship with other minds, they are the educators of social worship.

A liturgy may always be a *worthy expression of worship.*

It is a consensus of opinion and feeling; the voice of the Church and not the voice of an individual, and so it is more apt to be adequate in the expression of truth. Some of the liturgies of the Church have preserved the truth through dark and perilous times. If the Reformed Church of France had clearly expressed in liturgy the Divinity of Christ, it is claimed by some that unbelief had not so easily swept away the foundations of so many of her churches.

Scriptural in doctrine, the liturgy has a dignity and stateliness of style that suggests something of the majesty and glory of the Eternal One. It is free from the commonplaces and disconnected petitions and unholy familiarities that sometimes mar extemporaneous prayer. It is in keeping with the growing taste of thoughtful religion. A cultivated heart is offended at the irreverent use of the names of God, at the

familiarity of speech in addressing God, hardly using the respect of an earthly court; at the egotism with which the subjective states of the preacher are rehearsed before the people for their petitions; at the partial and narrow views of the soul's need too often voiced in extemporaneous prayer. Such minds believe with Coleridge that prayer is the highest and noblest exercise of the human spirit, and that no single mind out of its own state or knowledge can adequately represent the hearts of a congregation. Fitting forms must be the work of groups of men and of ages of approved use, use blessed of the Holy Spirit. At least, they say that the personal views and inconsequent thinking and crude speech that sometimes go for public prayer cannot represent us before God. And the Church should be saved from such misfortune. Whatever be the qualifications of her ministers, her worship should be expressive of her life and of her God.

We profess to believe in the restoration of the whole man by Christianity. We must not proscribe the sense of form and fitness. We must consecrate all beauty of truth and speech in the worship of God. Professor McFadyen in his "Prayers of the Bible" makes the discriminating comparison between free and liturgical

prayer. "In free prayer, not only the speaker's education, but even his temperament and the condition of his health, will affect the nature of the prayers he offers. He will not always be able to say the thing he would. He may be dull or depressed, and this mood may be reflected in his prayers; or — especially in his earlier efforts — he may suffer from nervousness or temporary loss of memory, and this may easily disturb the devotional temper of the congregation. Public prayer is attended by all the difficulties that beset public speech generally. Only men of great natural gift, wide reading, and much experience, can address their fellows extempore in language that is really noble and graceful; and though, in the moment of prayer, feeling may be exalted, and a man may express a better and deeper self than he can in the more critical atmosphere of a public meeting, it does not follow that his exaltation will exempt him from idiosyncrasies and errors due to inexperience, temperament or the state of his health.

"A liturgy affords an absolute safeguard in cases of this kind. The speaker may be depressed, but the prayer will not suffer; for it is not so much he that prays as the Church that prays in him, and her noble words may cheer

and strengthen not only the congregation, but himself. He may be nervous when he faces the people, and his thoughts may swim away from him; but the prayer is not impoverished, for he says the thing that needs to be said. As a protection against the eccentricity, the frailty and the inexperience of the individual, the service of the liturgy is inestimable." (P. 227.)

And once more it is claimed that a liturgy is *attractive*. It is objective and yet spiritual. It arrests attention and calls for participation. The responses of the people are the natural recognition of the priesthood of believers. It is the worship of the people; children can be trained in it, and it is greatly loved by those familiar from childhood with its forms.

Does this seem to any one an over-statement of liturgical worship? It will seem less than truth to those trained in its use.

The Disadvantages of Liturgical Worship.—Such worship is *historic* rather than *present*. It admires the past and dwells in venerable use, and may ignore the present need. Its very stateliness of form may help to take it out of the present life, and make it only a far-away echo. The religious life passes through progressive stages, and a liturgy may be only a monument, not a living

voice. It does not allow the spontaneous expression of devotion. It does not cultivate the grace of personal and fervent petition. "If religion is a real and living thing, the individual can hardly help feeling at times the impulse to express his emotion in words of his own, and he ought not to be deprived of this liberty which is his birthright as a son of the Heavenly Father. In the prayers of the Bible, pious men speak as they are moved by circumstance; out of the depths each man cries in his own way. And this great lesson of the Bible must never be forgotten or repudiated. We are often told that Jesus prayed, but seldom what He prayed. He does not bind a yoke upon the neck of his disciples; He wishes us to be ourselves." (McFadyen, p. 234.) To the Church Congress at Providence, Phillips Brooks spoke for the formal recognition in the Prayer-book of the liberty of extemporaneous prayer. Says Doctor Allen in his life of Bishop Brooks: "The paper on 'Liturgical Growth' shows that he keenly felt the restriction which made it impossible to pray with an open heart at critical moments, when the freedom of the soul should be granted. Thus he was indignant, and also amused, that, when the city of Chicago was in flames, the General Convention, then in session, showed its sympathy and asked

for the divine aid by reciting the Litany, while the name of the city and the awful occasion were passed over in silence." (Vol. II, p. 317.)

A liturgy does not meet the need of *all natures*. It is a matter of temperament and training and conviction. Some natures crave the elements found in liturgies. Their reverence, their delicacy of feeling are satisfied in no other way. Others equally demand freedom and spontaneity and are offended by unchangeable form. Similarity or uniformity in worship is not a mark of spiritual unity. It is possible that through training there may be a gradual approachment in the different forms of Christian worship. But the fact remains now that we must have a variety of worship to express the life of the Church and meet her needs.

Liturgy *tends* to *elaborate form*, to the overestimate of organization and ritual, and so to a possible loss of spirituality. "Where the same words are repeated week after week, the spirit may easily grow insensible to their meaning." A simple and free worship is the easiest to maintain in sincerity and spiritual fervour.

"We must be content with simplicity, directness, pathos, reverence, fervour, and if we are less vividly conscious than those who use a liturgy that we are walking in the footsteps of

the saints of other centuries, we may find compensation in a closer and more direct relation to the actual life of the men, women, and children who are waiting with ourselves for the mercy and pity and help of God. We lose less than we may gain. But we shall gain nothing and lose everything, if we do not remember the true purpose for which prayers are offered. They are not intended to afford a special form of gratification to men of taste who feel no awe in the presence of God's greatness, no distress at the remembrance of their sins, no strong desire for forgiveness and for strength to live a holy life, no deep sympathy with the sorrows and perils of mankind. They are intended to express to God the trouble and fear and trust of hearts which have learned that their only hope for themselves and for all men is in Him, and to obtain from God those blessings which He has promised to bestow. Prayers are not works of art; they are great spiritual acts."

Robert Browning in a notable passage of "Christmas Eve," and no doubt from the memory of his boyhood in York Street Chapel, South London, has nobly expressed the worth of free worship.

> "I, then, in ignorance and weakness,
> Taking God's help, have attained to think

My heart does best to receive in meekness
That mode of worship, as most to his mind,
Where earthly aids being cast behind,
His all in all appears serene
With the thinnest human veil between.
Letting the mystic lamps, the seven,
The many motions of His Spirit,
Pass, as they list, to earth from heaven."

In the present condition of our churches, it would be a mistake to have any form, however simple, imposed upon the single congregation by external authority. It is not that we so much object to a liturgy as to the fact of its being *fixed*. It is well to have such a book as "Common Worship" provided for special cases, as our navy and army, and groups of people separate from the Church. The honour of religion demands that there should be some fixed forms for Baptism, the Lord's Table, and the Burial of the Dead. These common and universal experiences of the Church should be voiced in something of a common language.

Moreover, certain liturgical elements can be introduced into our ordinary worship without danger to doctrine or spirit, and to the great help of the loyal, reverent, and social spirit of our churches. The Commandments, the Psalms, the Lord's Prayer, the Apostles' Creed, are the germs of all liturgies. The abuse of

liturgy is no argument against its wise use. Simplicity may be combined with form pure and beautiful.

However, the highest ends of worship in our churches demand that prayer should be for the most part free. At the same time, fixed prayer, breathing the vows and lives of saints, is far preferable to the stereotyped formulas of a single soul.

"The free churches have something to learn from the dignity, beauty, and order of the liturgical churches; while these, in their turn, have to learn from the freedom, the initiative, the versatility of the others. The ideal church would combine the excellencies of both, the dignity of the one with the fervour of the other. Some of her prayers would be fixed, and some would be free. The leader of a congregation which believes in free prayer should not be deprived of the right to express his thoughts in a way more beautiful and dignified than any expression of his own is ever likely to be; the leader in a liturgical church should not be deprived of the right to speak to God as a man to his friend. The past may be an inspiration, but it must not be allowed to become an incubus. We shall cherish and perpetuate all that is best in it, but we too will create something which

posterity would not willingly let die; and so the religious instinct, as ancient as humanity and as fresh as the morning, will continue to enrich the world forever." (McFadyen, p. 234.)

LECTURE V

PUBLIC PRAYER

OUTLINE

Prayer the Highest Form of Worship.

The Spirit more than form.

Our freedom to attempt improvement.

The Content or Matter of Public Prayer.

Reverential, representative, and comprehensive.

Special emphasis upon representative and comprehensive prayer.

The Form of Public Prayer.

The language simple and direct, dignified and elevated. Marked by brevity.

Free from unhallowed familiarity.

No needless repetition of the names of God. Prayer not a speech.

The wise union of familiar and new forms. The emotional element.

The utterance of prayer.

V

PUBLIC PRAYER

The highest form of worship is prayer. "When He calls His temple the 'house of prayer,'" says Calvin, "God declares that prayer is the chief part of His service." We shall not differ from this estimate of the value of public prayer. We know its supreme importance; we have felt its peculiar difficulties.

It is well for us to remember, in this discussion on prayer, that spirit and desire are everything, and that form has its place in devotion purely and solely as a means of uniting and voicing the people's sentiment and need; that form is to be valued solely on the ground of its utility; that when any particular form or method has ceased to bring forth the best results, the old order must change, giving place to new.

With no undue respect for form, there ought to be a zeal among us for an increasing perfection in our worship. No churches are so free

or so capable as our own, the non-liturgical, of perceiving the devotional need of the generation and giving it worthy and noble expression. There is nothing of value in the past which we may not claim, nothing of promise in the present that we may not attempt. "The world of prayers, anthems, responses — the whole range of Scripture — the vast stores of sacred music, simple or embodying the highest art, the rich treasures of hymnology, besides those spontaneous outbursts of unwritten thanksgiving, praise, and prayer, which are sometimes grander and more pathetic than any written forms — these all lie open to our choice."

In attempting the improvement of our part in worship, in seeking the enrichment of the worship of our church, we will not forget the part taken by the pulpit in this matter. Crudeness there has been, careless words, partial views, and imperfect forms; but with all the faults of extemporaneous prayer, the ministers have often led the people with skill and correct taste and devotional spirit. It is a tremendous drain upon spiritual force to attempt to lift a people into conscious communion with God. And if any criticism is made of present tendencies, or any suggestions of defect or ways of betterment, it is in the hope that we may have the clearest

view and the loftiest ideal of our work and privilege in the holy place, as the leaders in the worship of God's house.

The nature of public prayer, as the lifting of the hearts of the people unitedly into communion with God, indicates the matter, form, spirit, and preparation of such worship.

The Content or Matter of Public Prayer.— In general, it is to be *reverential, i. e.*, elevated in thought; *representative*, for the people, expressive of their life and need and not that of the minister; *outreaching* and *comprehensive*, and not burdened too much with personal and local requests.

The thought of God comes first and not of man. In this matter the Master has given us the example in the Lord's Prayer. Adoration is the first attitude, praise for the glory of God's nature and the riches of His gifts. Thoughts should be dwelt upon that set forth the character of God, and make Him sensible to the human spirit; all that quickens the memory and shows the past bright with mercies, all that reveals the present and leads the grateful heart Godward in thanksgiving. Confession should have its place with adoration and thanksgiving. The thought of God brings knowledge of human

sin. The ideas of penitence should be simple and personal, free from any trace of exaggeration, to which the people will honestly say Amen; but such as also to awaken the deeper consciousness of weakness and ill-desert. There should be petitions for forgiveness, for renewal of life, for growth in love and service.

The prayer of intercession can never be omitted. It will include special cases of need in the congregation and the community, special classes and conditions of men, special interests of work, education, charity, society, and government, the spiritual life and work of the Church, all the questions that touch the Kingdom of Christ among the nations.

One prayer cannot contain all these subjects. All these interests cannot be mentioned in a single service. But without having a fixed order of topics, it is possible to make such a note of prayer from week to week that, in the course of two or three months, the people have been led to ask for their various needs and for the larger necessities of the race.

Further emphasis should be given the two statements that public prayer is to be *representative* and *comprehensive.*

The minister feels a strong temptation to express his personal need, aspirations, desire,

in prayer, and forget that prayer is the worship of the people, and that he is to be simply the leader of that worship. Here the priestly idea of the ministry comes in, if ever. He goes to the pulpit from moments of meditation and devotion; he may be exalted in his own spirit; he feels the immediate relation of his soul to God; the message with which his heart is full will unconsciously shape and colour petition. His prayer may be truly devotional in spirit. The people may recognize its sincerity and fervency. But they will listen rather than join in it. Such prayers run in the grooves of the minister's individuality; they are for private use and not for the pulpit. They are subject to individual moods of feeling, or phases of religious thought and experience. They may even voice morbidness or eccentricity, so that the congregation not only do not unite in the prayer, but feel it wrong thus to pray.

Such subjective prayers, as they may be called, are the easiest to offer, but in the best sense they are not public prayers; they fail to touch and express the need and desire of the congregation.

This is not a fanciful picture. Whether the failure of the pulpit to make prominent the intercessory character of public prayer is due to the scientific and critical thought of the day, that

leads to the view of prayer as devout aspiration and valuable solely for its reflex influence, it is certain that there has been a marked tendency in cultivated pulpits to forget the wants of the multitude.

A few years ago a devout American entered the American Chapel in Paris on Sunday and thus describes the prayer of the pastor, who was a true representative of the higher order of American Congregational ministers, intellectual, spiritual, and refined. "His prayer lifted the souls of the hearers to the portals of heaven. There were in it devout adoration, holy meditations, fervent aspirations, a positive if not pronounced confession of sins and prayer for forgiveness; but all moved upon the plane of the suppliant's own experiences. A lofty plane that was; no one could truly follow him without feeling the divine touch; but there was little or no attempt to present the objective wants even of the congregation, much less of the great world."

The prayer should touch now and again the varied interests and wants of the people. Toils and burdens of daily life, the anxieties of parents, the hopes of children, the temptation and battle of solitary souls — the pastor must put himself in the place of the people; this marvellous picture

of human sin and conflict, of toil and reward, of hope and fear, must be in his heart, and then self will be forgotten in the wonderful and trying privilege of praying for men.

"Doctor Candlish of the Free Church of Scotland in prayer made himself the mere mouthpiece, mind, and heart of that great multitude, and the overpowering burden became to him such a burden as wings are to an eagle. The very first syllables, heard in that large, melodious utterance by the most distant gallery, recalled and reunited all present on the broadest platform of their common presence and their common need. The voice became a river of supplication which filled and flooded the church and lifted every soul with it on a Godward wave."

"The most sacred function of the Christian ministry is praying. I can bear this witness: that never in the study, in the most absorbed moments; never on the street, in those chance inspirations that everybody is subject to, when I am lifted up highest; never in any company where friends are the sweetest and dearest — never in any circumstances in life is there anything that is to me so touching as when I stand, in ordinary good health, before my great congregation to pray for them. Hundreds of times, as I rose to pray and glanced at the congregation,

I could not keep back the tears. There came to my mind such a sense of their wants, there were so many hidden sorrows, there were so many weights and burdens, there were so many doubts, there were so many states of weakness, there were so many perils, there were such histories — not world histories but eternal-world histories — my soul so longed for them, that it seemed to me as if I could scarcely open my mouth to speak for them. And when I take my people and carry them before God to plead for them, I never plead for myself as I do for them — I never could. It seems as if God permitted me to lay my hand upon the very tree of life, and to shake down from it both leaves and fruit for the healing of my people. And it is better than a sermon; it is better than an exhortation. He that knows how to pray for his people, I had almost said, need not trouble himself to preach for them or to them; though that is an exaggeration of course." (Beecher's "Yale Lectures," II : 46.)

Such prayer will make the worship properly attractive. The social element will be powerful. The people will be drawn to the ministry that understands their needs and voices them in worship. The worship is theirs and theirs the blessing.

Another wrong tendency is to make the public prayer too narrow and local in its range. And the evil lies close to a virtue. It is the temptation of an earnest and devoted ministry. The parish is his world. The spiritual work of the church, his particular church, is the consuming passion of his life. And the prayers, direct, specific, and personal, voice the earnest sincerity of the life. Prayers of this nature are to be desired, as far as they go, but they do not go far enough. They lack Gospel breadth. And they fail of the larger blessings of prayer because their desires are not large enough. The late Doctor Clark of the American Board of Foreign Missions said that if he were a pastor in Yokohama he would pray every Sunday for Christian work beyond the Mississippi, for the sake of Yokohama. You cannot afford to turn the chief devotional thought of the people in upon themselves; it means the shrivelling of spiritual life. The small and feeble churches especially, whose wants are pressing and horizon narrow, need to be taught to pray, "Thy Kingdom come." We are to help men in prayer to see the spiritual significance of forces and events, to feel the sacredness of common life, and the oneness of all races and lands in the purpose and work of the Gospel. This gives a wealth of material and breadth of

spirit to public prayer, as rich and broad as the Kingdom of Christ. And the Kingdom of Christ covers broadly the entire range of human action and endurance. Not a vital interest of the immediate community, nor a great concern of the remotest people; not a department of human activity, the home, the school, the shop, the Church, the government, that escapes the eye of such worship, because such belongs to the spiritual realm as means of its development and final expression.

"The prayers of the Universal Church must be inspired with the chief of all prayers, 'Thy Kingdom come,' the undertone of which must be heard through every special petition. They must lead the worshippers to forget self as much as possible by bringing the general interests of men before their minds. They must pray not only for the rulers and the laws, but for the elevation of the poor, for the progress of knowledge and art and literature, for union among the nations of the West, and for their influence over the weaker races of mankind. Worship must be, to be brief, a bringing before God of the real needs of the whole community; the hallowing of life in all its branches must be conducted here in the way of aspiration." (Freemantle. "Bampton Lectures," p. 302.)

It has been finely said that such public petition becomes the cry of a world. "Listeners are made to feel themselves a part of that humanity, whose minutest and apparently least spiritual wants are under divine observation and care."

Particular cases of need in the parish will not be omitted in the prayer of the wise pastor. Petitions for help in sickness and sorrow and loss are the peculiar and necessary expressions of communion of faith and love. And yet the most pressing and personal needs will find their richest answer in the prayer for the larger world. Richard Baxter testifies that he was unable to comfort his people at a certain time in his ministry, until he led them to think of and love and pray for the work of Christ in heathen lands. This ideal of comprehensiveness in public prayer was largely realized in the ministration of the late Dr. W. M. Taylor of New York. It is said of his prayers that "their richness of spirit is matched by their compass. He passes from one concern of Christian love to another until you feel yourself partaking of the mind of Christ in its regard for human brotherhood."

The Form of Public Prayer.— The nature of prayer as pure address to God will direct

us as to the form of public prayer as well as the subject matter. It is proper that the individuality of the minister should be felt in the choice and arrangement of words, in the tones of voice and the manner of prayer. He must be heard and felt to be a true leader. But even here the subjective element will be so controlled by the spirit and purpose of worship as not unduly to intrude, not to call attention to itself and prevent the united participation of the congregation.

The *language* of prayer should be *simple* and *direct*, yet *dignified* and *elevated*. Simplicity and directness are demanded by sincerity of worship, and something of elevation by the nature of God, to whom we go. Heart-felt adoration and desire can never dwell needlessly upon the language in the way of rhetorical finish or ornament. The paper describing a certain prayer as "the most eloquent ever addressed to a Boston audience" was no doubt accurate. It was addressed to an audience. It could not be spoken to God. The prayers of the Bible are marked by directness. Simplicity is the form of true feeling and pure taste. "The use of soaring polysyllables, of exaggerated expressions, of poetic quotations, of lengthy sentences, of complicated syntax, of antiquated

forms of language or thought — all this goes to defeat the end for which prayer is offered."

This does not prevent the use of imagination in prayer, and the forms of highest beauty. Imagination must be used to break the dulness of worldly states and lead the soul to apprehend God. And strong feeling expresses itself in symbols of beauty. The Bible prayers are direct, but full of suggestion. And they sometimes take the forms of the highest poetry. "But it does not follow that such language should be imitated. When a prosaic mind expresses itself thus, there is always the suspicion of artificiality; and better a thousand times that prayers be unadorned, even clumsy, than artificial. The garnishing of prayer with quotations from the poets and the hymn writers is a breach of literary taste as well as of religious propriety. . . . A child does not quote poetry when he talks confidentially to his father." (McFadyen, p. 202.)

At times, however, under the exaltation of heart and mind in worship, the imagination will speak in beauty of word and suggestiveness of symbol that will be in the highest form devotional. Such style should not be sought, but take form spontaneously from spiritual fervour.

"How constantly through his prayers he

brought them into sympathy with God, revealing the divine sympathy to them, and how he pictured, as if he saw it, the company of the redeemed in glory! Thou art gathering these multitudes which no man can number. From every age Thou hast garnered there; for us there is this hope and this joyful anticipation. We beseech of Thee that we may be able to live this life in the body with a constant faith of the great life of the Spirit; that we may never be discouraged nor beaten down; that we may know that we are the King's sons; though exiled, in disguise and poverty, and even cast into shame, may we remember our birthright, the pleasure that awaits us, the crown, the throne, the sceptre, the glory of immortal and perfect youth where Thou art. When the former things shall have passed away, when sorrow and dying shall have fled, when Thou shalt have wiped the tear from every eye, and when Thou dost comfort us even as a father comforts his child, then, in that blessed land where Thou dwellest, what will be the memory of the trouble that we have had on earth." (Barrow's "Beecher," p. 130.)

Prayer should be marked by *brevity*. Needless phrases, mere rhetorical repetition and amplification, all should be avoided that makes

the prayer dull and prolix. The minds of the people will wander, and so ends the spirit of worship. The longest prayers of the Bible, such as the confession of Ezra and the prayer of Solomon at the dedication of the Temple, can be spoken in eight minutes, and most prayers take but two or three minutes. Directness demands brevity. If we have definite desires and are intent upon them we shall be brief. Our public prayers are too long. Their weary length is often a sign of haziness and listlessness. The large subject-matter of prayer, that often fills the heart of the pastor, can be covered by wise choice and proportion on different Sundays.

We should avoid all *unhallowed familiarity* in public prayer.

Through Christ we may come in confidence, pleading a Father's love, but never without reverence. The democratic spirit of America, regardless of position and authority, is sometimes seen in the careless spirit of prayer. The colloquialisms of common speech cannot voice the deepest needs of the soul. Words of endearment that may be used in secret are irreverent in public prayer. Such names applied to Jesus are weak and sentimental. We have no right to speak to God as to an equal. If we do, it is not worship.

We should avoid *needless repetition* of the *names of God*, as our Heavenly Father, at the beginning of each request, and a mechanical uniformity of phrase as, "Ever living and blessed God," "Grant to us we beseech thee," and the like. Such monotony is mechanical and not the natural expression of the soul's own life. Epithets of God should be used appropriate to the thought. Bible prayers are rich in such suggestions, and a proper study of such phrases will give variety without hindrance to reality and simplicity.

We shall *not preach* in our prayers, if we remember the nature of prayer, and our place as leaders of worship. Some men are tempted to unfold their system of theology, their personal and ecclesiastical likes and dislikes, or make a political confession of faith.

"Prayer is speech, but it ought not to be *a* speech. It is the speech of the heart to God, but it must not be a speech to men in the form of prayer. This is one of the dangers of public prayer, where the presence of other men can hardly be altogether forgotten — an especial danger for one whose profession is preaching." (McFadyen, p. 207.)

While public prayer should never degenerate into a sermon or historical narrative, might

there not be a review of well-known facts of personal or public life? Some Biblical prayers are largely narrative. "Goodness and loving kindness," were not allowed to degenerate into empty phrases; they were filled with radiant and indisputable historical facts. And if our prayers are to be personal and particular, sincere voices of the heart, they must dwell upon specific facts of inner and outer experience. Only thus can the true spirit of gratitude and penitence, and aspiration be awakened. However, we shall avoid vain repetitions and remember that God knows before we ask.

There ought to be a *wise union* of *familiar* and *new forms* of prayer.

There are certain standing wants, old as humanity, which ought to be voiced whenever men come together to worship. The best expression of such wants is not in novelty of language, but in terms familiar and sacred from long use and association, the language of Scripture or the prayers of the Church. The devotional parts of the Bible are often the inspiration of our desires, and the best expression of them, but they should not be quoted carelessly, so as to make prayer incongruous, and destroy the spirit of free and living men. There are ever-present needs that have new origin or

relation that will demand new and personal forms of speech. Exact fitness to thought and feeling, and not novelty should be the aim of the pulpit.

The *emotional nature* should be felt in all worship. Not in the reason but in conscience and feeling are the finest organs of spiritual vision. He that loveth knoweth God. And he that loves most knows best the unspoken depths of the human heart and can best awake the sense of God. Prayer is preëminently the language of the heart.

The utterance of prayer should be suited to its nature, in a natural and dignified tone, not with the rapidity that suggests trifling and irreverence, nor with the loud and boisterous voice that magnifies too much the physical element. Earnestness is never synonymous with noise.

"Two things may be mentioned in particular as desirable to be avoided in prayer," says John Angell James in "An Earnest Ministry." "One is quickness and rapidity of utterance, a fault young preachers are very apt to fall into; and objectionable both because it has an irreverent appearance, and also because the people cannot intelligently follow. The other is boisterousness, which is not to be confounded with earnestness. Such vehemence, like a violent

blast of wind, puts out the languid flame of devotion, when a gentle breeze would fan it into greater intensity."

The sum of the matter is that public prayer should be *spiritual* and *sympathetic*, *true* and *tender*, *dignified* and *devout*.

Such was the prayer of Brainerd, the saintly apostle to the Indians. He addressed God, "not with florid expressions or studied eloquence, not with an intemperate vehemence, or indecent boldness. It was at the greatest possible distance from any appearance of ostentation, and from anything that might look as though he meant to recommend himself to those that were about him, or set himself off to their acceptance. It was free from all vain repetitions. He expressed himself with the strictest propriety, with weight and pungency; and yet what his lips uttered seemed to flow from the fulness of his heart." ("Puritan Preacher," p. 219.)

LECTURE VI

THE PREPARATION FOR PUBLIC PRAYER

OUTLINE

General Helps to Public Prayer.

The habit of private prayer.
Familiarity with the devotional parts of the Bible.
Study of the prayers of the Church.
Books of worship, and collections of individual prayers.
The reading of devotional classics.
Knowledge of men and sympathy with human interests.
The proper attitude toward life and work.

Immediate Preparation for Public Prayer.

Survey of the immediate needs of the people.
The forming of a definite and progressive plan.
Reasons for frequent writing of prayers.
Helps to the devotional spirit.

VI

THE PREPARATION FOR PUBLIC PRAYER

Enough has been said to give prayer its true place in our conception of public worship. And we must feel that it calls for the exercise of the highest powers of the trained mind united with the deepest religious emotions. While the humblest child of God may teach us how to pray, the service of the largest knowledge and the most skilful expression may properly be demanded in voicing the devotions of a people.

If we have the proper conception of this exalted service, the petition will daily be upon our lips, "Lord, teach us to pray." The answer of Christ will come through appointed means; His blessing will rest upon use of helps provided in His providence, and suggested by the experience of devout men.

General Helps to Public Prayer. — We must cultivate the habit of secret prayer. It

may seem trite to repeat such a primary matter as this, one that all know and confess, but our chief lack will surely be here. We shall not escape the temptation to limit our devotional life in the interests of an active, aggressive Christianity; to be much without in plans and methods and societies, in preachings and visitings; and too little within, in that intense, strenuous exercise of the whole man before God, the wrestling that brings to every servant of God, as to Jacob of old, the new name, symbol of the new power. The people can tell instinctively whether the prayers of the pulpit are from the lips outward, or a breathing of the inner life. The chief secret of the recovery or the development of the devotional element in public service is easiest to find. We have but to enter the secret place and shut the door and ask God for it. And it would be well in our private prayers to cultivate definite thoughts and desires and to give *oral* expression to them. Too much of our private devotion is lifeless routine or listless reverie, and this would be corrected by vocal prayer. The daily exercise of praying aloud would concentrate the mind, lead to the quick perception of need and the appropriate language of it. There can be no better help to pulpit prayer than the daily intercessory prayer of a pastor for his people.

We are to make ourselves familiar with the *thoughts* and *language* of *devotion*.

The devotional parts of the Bible minister to the devotional spirit. The language of Prophets and Psalmists and Apostles is the very speech of worship. How rich the variety of this language! It is universal in its sympathies, manifold in its expression of human want. So it is often a true medium of fellowship between the pastor and the congregation. The people respond to these timeless voices of need and aspiration. The language of Scripture, both by its poetic quality and its sacred associations, often saves the expression of commonplace wants from vulgarity, and lifts them into a spiritual atmosphere. Would we make men conscious of the presence of God? What thought or language is more thrilling with divinity than the nineteenth or the one hundred and fourth Psalm? Of the latter Humboldt has said: "In the compass of a small poem, the universe, the heavens and the earth are drawn with a few grand strokes." They are no less fitted to voice the deepest spiritual necessities. Even in the short Psalms we sometimes find the greatest variety, "All the compass of the gamut described, from the groan to the pæan, from the deep self-accusation to the transport of gratitude." Hence

there is a singular completeness in them, and an adaptation to the feelings of mixed assemblies. To be at home, heart and soul, in the devotional thought and speech of the Bible is a direct preparation for pulpit prayer. Committing the Psalms to memory would be a culture in high thought and pure feeling.

Next to the prayers and devotional language of the Bible, we may well study the prayers of devout men that by their singular spiritual quality and felicity of language have commended themselves to the consciousness of the Church. God speaks to us through such souls. And by the proper use of these prayers of the Church, we shall gain a finer spiritual sight and a truer fervour. The "Book of Common Prayer" may well be a *vade mecum* for the minister who would learn to pray for his people. "Common Worship" and the books of the Scotch churches contain prayers associated with the worship of generations. The prayers of Plymouth pulpit were as significant as the sermons, and cannot fail to enrich the life of the pulpit. The prayers of Alexander Maclaren were as Biblical as his expositions and had the interpretive power of a prophetic spirit.

We shall be helped not only by the study of the prayers of great souls and worthy

liturgies, but by the frequent reading of books that have become devotional classics, books that deal with the inner life, meditations upon truth. The names of many such writers are familiar, Herbert and Jeremy Taylor, Vaughn, and Goulbourne, and Phelps. A helpful list of such books is given in the *Andover Review*, vol. II. No single book is more helpful than Goulbourne's, "Thoughts on Personal Religion."

There is a danger that the older devotional classics may cultivate a type of other worldliness so removed from the thought and need of present life that religious experiences may seem unnatural and prayer vague and unreal. Therefore it is necessary for us to cultivate a balanced, normal piety, and put beside à Kempis and Taylor the poets and essayists and preachers who deal with life largely and profoundly and make us conscious of the ever-present and working God.

The preparation for public worship is not all in the closet or the study. It is not complete without that *practical knowledge* of *men* and sympathy with all human interests that come from the touch of men on the side of their deeper natures and needs. "Communion with God," said Robertson, "is not to be gained by abstraction and asceticism, but by the development

of Christian sympathies." The pastor who daily touches the lives of his people, who puts himself in their place by a sympathetic experience, will have the greater desires born in his heart; he will be the man who prays.

> "He prayeth best who loveth best
> All things both great and small."

And we must not forget that there is a still broader preparation. The *minister's habits* of *work* and *thought*, the elements that go to make him a thorough or shallow man, a devoted servant of Christ or a selfish seeker for place and fame — all these determine the quality of his worship. No truer words have ever been written than these: "To prepare for public prayer, the minister must seek a right attitude both toward God and toward men. To the former of these ends all his Christian experience will contribute. Whatever deepens his character will equip him also for this serious duty. Grappling, for the sake of the Master, with disagreeable parish work, endeavouring to spend his hours at the desk in hard study instead of in loitering or over light literature; in a word, every act that gives him nearness to God increases his fitness to conduct the worship of the Sanctuary." (*Andover Review*, 12: 619.)

Prayer, the highest and hardest exercise of the human spirit, is no easy attainment. The deepest culture and experience of the years come to life in the "fruit of the lips." "When I was a boy," said Theodore Parker, "I heard men pray great prayers and deep ones. To me it seemed as if an angel sang them out of the sky, and this man caught the sound, and copied it easily on his own string. I wondered all men prayed not so; that all could not. Before I was a man, I learned that such inspirings come not thus, but of toil and pain, trial and sorrow — here spread over many days, there condensed into a few; that it was not by gathering flowers in a meadow of June they got their treasures, but by diving deep into a stormy water that they brought up with pain the pearl of the twisted shell." ("Life of Parker," by Frothingham, p. 337.)

Immediate Preparation for Public Prayer. — On Saturday evening or Sunday morning, after the preparation of the other parts of the Sunday service has been made, there should be a thoughtful and careful preparation of the public prayers. A picture of the parish in its present and personal need should be brought before the mind. As the mental vision must ever see the audience in the prep-

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aration of the sermon, the marvellous picture of human sins and conflicts and hopes, to give directness and sympathy and fitness, so representative prayer cannot be formed without a vivid consciousness of the life of the parish. The stricken households will not be forgotten. The tempted and burdened souls will not be unknown. The wayward will be followed. The spiritual pulse must be felt And the minister who is not enough of the pastor to feel the beat of this life, or have the frequent self-revelation to him of this life, must signally fail in his duty of intercession. It is this subtle perception of present need, this voice of to-day that will find the heart and give to his prayers, freshness and adaptability and upward attraction.

Knowing the needs of the people, there will be careful thought upon the particular subjects of the prayers and their proper expression. At least the order of topics should be formed and thoroughly held in mind and doubtless to some extent the very words of the prayer will be framed. "A prayer should have a definite and progressive plan — a beginning, a middle, and — most important of all — an end." ("The Way the Preachers Pray," p. 44.) Such thoughtful care will not hinder the freedom of the mind and the fervour of the spirit.

A practical question comes to every young minister: Should he ever write his prayers? Like the method of preaching, it is a personal matter. There is no best way for all. Yet there are notable examples in favour of such a practice. John Calvin was so deeply impressed with the supreme importance of prayer that he not only wrote his prayers, but formed a liturgy for the church of Geneva.

And an eminent minister of our own land, who always prepared for worship pen in hand, is said to have had, "A liturgy of his own which he could use, without any danger of promoting a lethargy of piety in himself or any one else."

The writing will lead to definite petitions. It will lead to a proper proportion between the subjective and objective elements in prayer. And it will secure from week to week a proper variety of subjects, so that in proper time the great themes of prayer and the special and general wants of the people will be expressed. The writing will help to secure the simple and reverent expression of direct address to God. The momentary restraint of written form will be more than balanced by the certainty and reverent preparation of mind, and of language in a certain sense worthy of the act of worship.

Having made the preparation of the thought

and language of devotion, the minister will lay hold of the helps to a devotional spirit. He will secure the moments of quiet before entering the pulpit. He will seek earnestly the aid of the Holy Spirit and recall the fact of his place and privilege as the leader of the people in the holiest service. Thus prepared by honest effort and quickened by the Spirit he cannot fail to pray with the spirit and the understanding and will lead the people in truth in the most spiritual act of worship.

LECTURE VII

THE USE OF SCRIPTURE IN WORSHIP

OUTLINE

The Expressive and Impressive Use of Scripture.

The Expressive: The use by pastor and people. The responsive use of Scripture.
The growth in such use.
Reasons for responsive use. Impresses the memory. Fitted to portions of the Bible. Accords with a free, congregational service.
The parts fitted for responsive worship.
The use of the Psalter in the church.
The manner of responsive use.

The Impressive: The Minister's Use of Scripture.

Call to worship and instruction.
Argument for the orderly reading of the Scriptures.
Selection of the lessons. Study of the lessons.
Suggestions as to reading.

VII

THE USE OF SCRIPTURE IN WORSHIP

The Bible contains the best literature of devotion; many parts have been used in worship and come freighted with the aspirations of devout souls. The unity of faith, the highest uses of instruction, and the fitting expression of the Church's life in God call for the generous use of the Scripture in public worship.

There is the *expressive* and *impressive* use of the Scripture: The *expressive* when minister and people use the Scripture as a direct act of worship; the *impressive* when the minister alone uses the Scripture for instruction or to cultivate certain states and acts of worship.

The Use by the Minister and Congregation or the Responsive Use of Scripture. — There is a growing use of the Scripture by the congregation in the non-liturgical churches. A report

in 1886 from four hundred and twenty-two Congregational Churches of Massachusetts showed that nearly one third had adopted the responsive use of Scripture. And since then the tendency has been gaining strength. The Church Service Society of the Presbyterian Church found, in 1899, out of one hundred and thirty-five larger churches of Pennsylvania forty-three using responsive services; and one hundred and twenty using such forms out of the one hundred and eighty-one churches heard from in New York and New Jersey. While the Presbyterian Church shows less interest in the development of worship, is more conservative in the plainness of form, the reports show a growing desire of the people for an active part in worship.

The question of the Scriptures is to be tested, like other parts of worship, not by church law (for we are absolutely free in this respect), but by the highest usefulness. Mechanical participation by the congregation, the increase of the volume of sound or the mere decoration of the service are not sufficient grounds for the attempt. If nothing more than these are to be gained, better the reading of the Word of God by the pastor alone. But the demand for the Congregational use of Scripture seems to spring from true reasons and motives.

Why is the responsive element a natural expression of Christian Sentiment in a Congregation. — I quote from "Parish Problems," p. 463:

(1) Responsive utterance aids to impress on the memory certain most instructive and edifying portions of Holy Scripture. These, if only falling from the pulpit upon the ears of the young or the unthinking, may easily be unheeded; but if all voices be called forth in their utterance, they will be more likely to fix the attention; or in default of that, a lodgment of the mere words may be effected in the memory, there to await the time for their resurrection into living power.

(2) The responsive form is the most fitting for the presentation of large portions of the Word; indeed for some portions the only proper form since they are well known to have been composed for antiphonal use in the ancient public services of God. Thought answers thought, the words by a natural law fall into balancing periods; voice echoes voice; rather a multitude of voices, called forth by the inspiring sentiment reduplicate and reinforce it, and by their multiplied testimony the words of truth are established in majesty.

(3) Responsive exercises, bringing the whole assembly into audible utterance, accord with the whole idea of a free, unpriestly, congregational service; while also they fulfil the natural law that the rendering of worship by the hearts of an assembly is greatly aided by the joining of all voices in such selected parts as are intrinsically fitted for that method.

What Parts of Scripture Are Intrinsically Fitted for Responsive Worship? — Only such parts as were composed for such public worship, where thought answers to thought, and words fall into balancing phrases, and where a certain poetic thought and devotional fervour quickens the sentiment and makes itself felt in the movement. This would exclude the narrative and didactic parts of the Old and New Testaments. It would include the Psalms, portions of Job and the prophecies and an occasional lyric passage in the histories and the New Testament. Only responsive thought should have responsive utterance. The Psalter is the chief treasury. "No single book of Scripture, not even the New Testament, has perhaps ever taken such hold on the heart of Christendom. None, if we may dare judge, unless it be the Gospels, has had so large an influence in moulding the affections, sustaining the hopes, purifying the faith of believers. With its words, rather than with their own, they have come before God. In these they have uttered their desires, their fears, their confessions, their aspirations, their sorrows, their joys, their thanksgivings. By these their devotion has been kindled and their hearts comforted. The Psalter has been in the truest sense the Prayer-book both of

Jews and Christians." (Perowne on the Psalms, chap. 2.)

What Should Be the Manner of Responsive Use ?— It is not best for the Psalter or other parts of Scripture to be read by verses, thus covering up the Hebrew parallelism and disregarding the antiphonal structure. Such method not only takes away in large measure the significance of such reading, but makes the passage too long for the best devotional expression of a congregation. It will lack unity and fulness of tone. It is to be remembered that the responsive reading is for worship and not instruction. The Psalms were chanted in the early church. They are now chanted in the English and Scotch churches, and if they could be properly chanted in our own churches, it would be a decided gain in the dignity and elevation of spirit in worship. They are addressed to God, the expressions of the grateful, adoring, penitent heart. The nature of responsive reading should determine its use.

The minister should especially keep himself out of sight. He should avoid any undue individual emphasis or inflection. Without monotony or intoning, there should be a certain evenness and certainty of movement. Of course there should be intelligent expression, but the

range of inflection will be smaller than in personal interpretation, and all will be done for the total effect of the worship. The minister should try to call out the united response of the people. By securing leaders in different parts of the congregation, it is possible to secure a united and worshipful response. The first words are to be struck clear and firm and a steady and strong movement kept throughout. With proper care the people, young and old, will love this part of the service. It will greatly tend to unite them in their thought and feeling, and increase the spirit of worship.

The Minister's Use of Scriptures.— The minister may have a twofold purpose in his use of Scripture: to call to worship and to give instruction.

In the *call* to *worship*, brief verses may be read or recited, at the opening of the service, at the prayer of confession, and at the offering.

In the *use* of *Scripture* for *instruction*, the passages may be selected without reference to the particular sermon, to present the chief facts of Gospel revelation in successive steps through the year. This may be called the historical method, the way God has pleased to make Himself known to the world. The volume,

"Aids to Common Worship," is arranged on this plan, to give each Lord's Day short passages from the old Covenant, the Gospels and the Apostolic Word.

The orderly reading of the Scriptures in the worship of the Church began very early. About 400 A. D. writers began to mention fixed lections from Holy Scripture. The English Prayer-book is a good example of such selections. "The general principle of the selections seems to be this: In the earlier, and as we may call it the doctrinal, half of the Christian year, from Advent to Trinity, the appointed Gospels set before us declarations or illustrations of the great facts of our creed commemorated at the different seasons, and the Epistle is adapted to the Gospel or to the season. In the second or practical half of the year (the Sundays after Trinity) the Epistles take the lead with teaching concerning the Christian life, which the Gospels for the most part serve to illustrate."

If we recognize the independent spiritual value of the Scriptures, there is strong reason for their systematic use in worship. The reading should aim at some completeness of teaching "that the people may become better acquainted with the whole body of Scriptures."

This may seem to interfere with unity of wor-

ship, but desire for unity should never prevent the effort to meet the completest need of the people in worship. Such systematic reading will be larger than the taste of the preacher, will not have the weakness of random choice or of a few favourite and familiar passages, and will meet the need created by the lessened use of the Bible in the family and in private reading.

The use of the Scriptures in worship in their historic order of revelation, or in their progressive teaching of Christian experience, demands more than the knowledge and taste of the individual; it must be the work of large coöperation by a selected group of men or churches. Until the sentiment of the Church demands such co-operation, the present method in non-liturgical churches will continue, of selecting the Scripture lessons for the use of the sermon, to meet the special need of the hour.

If such be the method, the use of the Bible will depend upon the variety and balance of the preacher's teaching. If he be a man of the Word and have the educative purpose in preaching, the most helpful portions of the Bible will be read.

It is well to make the selection from both the Old and New Testaments, when such selections can increase the impression of truth. They should

have a unity, a single underlying thought. Not a verse should be read after the connected thought has been expressed. There is no virtue in reading so many verses of Scripture.

"Arrange the order of service so as to have sufficient reading of Scripture. The books as literature of religion are worth reading, as the Word of God should have supreme place. When the systematic reading of the Bible in the family and the school has declined it is our duty to make the people familiar with the essential parts of its revelation. If any part of the service should be shortened, it should not be the use of the Scriptures." (Pattison, "Worship," p. 131.)

There is no need to read the chapter from which the text is taken, unless it is needed in some exposition of the sermon or is a part with which the people are not familiar. It is better to select two independent passages, one from the Old Testament and one from the New, illustrating the subject of the sermon, but not containing the text.

The selection of the Scripture lesson should be thoughtfully made, something more than connection with the text. The selections should be recorded, so that by review of the use of Scripture, the preacher can see to it that he goes beyond a few favourite passages, that he

has searched to bring forth things new and old. There should be unity in teaching. This is sometimes secured by a variety of selections. It should not always be of the same length. Certain parts should not be joined with others. The parable of the Prodigal Son should be read alone.

The *study* of the *Scripture lesson* is a part of the preparation for worship. Every lesson should be selected and studied for its own sake, studied for vocal expression, and frequently a record made of such studies. Reading aloud has relation to spiritual thought and feeling.

"Vocal expression demands that thought and feeling should be living and present. Emotion cannot be kept for years. There must be a recontemplation of each idea, a recreation of every scene, a reapplication of knowledge. Only intense study and meditation a short time before reading can give a passage adequate expression. Thought may be prepared and presented after long years more adequately than imagination and emotion. Feeling must always be a present, living realization, or it is not feeling at all. But even thought will lose all fresh and imaginative responsiveness, and will be cold and dead, without being once more thought out and its grounds carefully examined.

"Last of all there must be a spiritual realization of the message, an application of it to the reader's own experience. Nothing can compensate for lack of this. Without this part of the preparation of the lesson, there will be a certain aloofness in the reading, a certain separation of the thought and feeling from the reader's own soul." (Curry, "Literary and Vocal Interpretation of the Bible," p. 295.)

The public reading of the Scripture must be in part personal, for we can only express impressions made upon our own souls. But there are certain tests of true expression that we should apply to our reading. Is it truthful? Is it simple? that is — is there a true self-forgetfulness in the reverence for truth? Does it preserve the unity of the thought, each movement of the voice related to the life of the whole? We should always try to accentuate the fundamental thought. There should be animation, but regulated and directed, in keeping with a certain reserve, no striving to make a point. Repose is characteristic of all true art.

But the chief thing to remember in reading the Scriptures is that we are interpreters, trying to give the thought of another. It is not our own word, but thought coming to our own soul as well as to others. We try to express the truth

and at the same time its impression on our souls. Let the truth make its own impression, picture, story, lesson, with simple realism, with as little of self in it as possible. The reading should never be dogmatic and pedantic.

"Every time a man reads the Scripture, he will cause chords to vibrate, not merely between his heart and the hearts of his fellow men, but between other souls and the infinite over-soul. He knows, if he has any true conception of what he is doing, that he is treading upon holy ground, and takes off the shoes of his own personal whims, of all artificial theatric personations, to speak with the utmost simplicity, knowing that the words will awaken, not only memory of a mother's or of a father's voice, which may long have been silent, but echoes of the soul's own life. Each soul has an open door into the Infinite, and through this door of consciousness only the Infinite and Eternal enter. Any reverent reader of the Scriptures knows that his little knock at the door of the senses is but to call the attention of the soul to the knock of an inner infinite visitor. He feels that God is nearer every soul than he himself can ever be." (Curry, p. 14.)

LECTURE VIII

THE WORSHIP OF SACRED SONG

OUTLINE

The Universal Use in the Church.

Sacred Poetry.

The poets of the Church called to their minis
Teachers of praise, aspiration and faith.
The relation of hymns to the life of the Church.

The Office of Music in Worship.

The influence of music upon character.
Its special social value.
The union of poetry and worship; its high d
tional value.

The Twofold Function of Church Music.

Expression and impression.

The General Principles of Church Music.

The choice of hymns. Relation between
music and the hymn. Music should be con
gational and largely expressive.
The place of the choir.
Growth in the music of worship.

Practical Difficulties in the Worship of Song.

The wrong conception of church music.
Lack of musical training among the people.
The claim of choirs.

How Shall the Difficulties Be Met.

The minister the leader of the entire service.
The importance of sacred song taught by exa
and word.
Right relations with the choir.
Proper musical training for the choir and peop

VIII

HE WORSHIP OF SACRED SONG

RED song is the union of two of the noblest arts, and poetry, in the worship of God. It has been thought that poetry had something of ness; and the ancient myth that music was t of the Gods to establish communication be- earth and heaven has an element of truth. Christian communion, ave the Quakers, ailed to use sacred song, and even the ers are now beginning its use. The worship d with music may almost be called a prime n of the soul, so ancient and universal it There never was any land so barbarous, y people so polite but have always ap- hed their gods with the solemnity of music xpressed their devotions with a song." (Dr. nan, Ps. C: 1, 1695.) The majestic music of ewish temple, the joyful songs of the early ch have been continued in chant and hymn, oral and symphony, commanding the gifts of ighest genius in the service of worship.

No worship is felt to be complete without music. But there is the widest difference in our churches, ranging all the way from reverent and skilled expression, to the music that has little worth and is secular in flavour and style.

Because of the general acknowledgment of the importance of sacred music and the lack of a definite standard of taste and a clear impression of the place of music in worship, it is well for the minister to give earnest thought to the practical questions of church music. It will help us to consider separately for a moment the two elements united in worship, sacred poetry and sacred music.

Sacred Poetry.— No words can properly express the debt of Christian faith to sacred poetry. We may take as our own the words of Wordsworth:

> "Blessings be with them — and eternal praise,
> Who gave us nobler loves and nobler cares —
> The poets who on earth have made us heirs
> Of truth and pure delight by heavenly lays —"

The poets of the Church have been as truly set apart by God for a holy ministry as the heralds of faith. The spirit that Milton invoked,

> "That dost prefer
> Before all temples the upright heart and pure,"

has touched and illumined the minds of Christian singers. In their moments of intense feeling,

the moments of poetic illumination, they see truth more clearly than the common mind, they perceive the vital relation of man to God, the gifts of God and the reasons for praise. They have often been led through strange and checkered careers, that they might have something of the universal in their experience and touch the heart of humanity. They strip truth of its semblance; they uncover the human heart; they give definite form to the shadowy visions of the soul; they voice what we feel in our best moments, and so lead to holy aspiration and voice heavenly desire.

The sacred poets have been men of *faith.* They have been the seers of the Church. They have seen the silver lining of the cloud; they have seen the hosts of the sky marshalled for the defence of God's children; they have sung of the triumphs of God's truth. "The Lord is my strength and my song and is become my salvation" was sung at the beginning of the wilderness journey. The hymns of the Church have been full of faith in the triumph of Christ. Therefore we see the vital relation of sacred poetry to worship.

It touches the heart and inspires to praise; it lifts us on the wings of aspiration; it strengthens our faith. Praise, desire, faith — these

all the gifts of song — are likewise the elements of genuine worship.

"Our hymns spring out of religious experi at its best, and they tend to lift experienc its highest levels. The very cream of truth of s[illegible] life is gathered into them. They co the refined riches, the precious essences, the and polished jewels of Christianity in all They are truly prophetic, the records of insight and intuition and rapture of the and the saint." (Dr. Waldo Pratt. "Musical istries," p. 50.)

The development of English hymnology c from the spiritual growth of the Church. dogmatic certainty and the personal devo of Puritanism is voiced in the hymns of I Watts. The love of Christ and the larger for men that marked the evangelical reviv felt in the verse of Charles Wesley. Cowper Newton were the poets of the evangelical m ment when it has passed into definite party creed. Newman and Faber express the u of human opinions and the craving for the p of authority that comes through vener tradition and the long line of historic faith. Anglo-Catholic movement in its access of alty to the Church and its increased rever and dignity of worship is seen in the hymn

and Trench and Thring. Bishop Heber Andrew Bonar sound the compassion and tion of the Missionary Spirit. And Mr. and Mr. Sankey and Mrs. Crosby have into song the popular revival spirit of our The hymn is both product and force of religious life of the people.

ne Office of Music. In the Sanctuary is ess important than that of the hymn. The music is an "inwardly enlarging, elevating, refining force." It depends not solely upon senses, but is expressive of serious and high ght. It may even be more subtle and power- than poetry in touching the feelings; it goes er and reaches feelings that are verily too for words. It seems to lay hold upon the life of the spirit and so has to do with the tual condition of worship.

s in its most thoughtful form, it makes its al to the feelings, music is the truest ex- sion of the emotions, not only passing moods eeling, but the underlying disposition. In est state, it is a breathing forth of the heart. nd music is not only the voice of the single but it possesses a high social quality. It es men in feeling. Even those who might agree as to the sentiments of the hymn,

feel a kinship and join heartily in the music.

It is striking that in hymnology and sacred music, the unity of the Church is prophesied and foreshadowed. We sing the hymns of the Catholic Newman and Faber with as much delight as those of the Puritan Watts. An English Unitarian has written of the glory of the cross,

"In the Cross of Christ I glory,"

and his American brother has interpreted most deeply its love:

"O Love Divine that stooped to share
Our sharpest pang, our bitterest tear."

Then music, as the form of beauty, in a certain sense detaches the mind from the world. So for the moment it helps to emancipate the mind from its prejudices, to annul the force of habit, to calm the agitation of passion and charge the spirit with noble sentiments. It is here that the teaching force of music is felt.

When we join the inspiring lyric with inspiring music, we have devotional expression of the highest form and value.

"In all great religious movements the people have been inspired with a passion for singing. They have sung their creed; it seems the freest

and most natural way of declaring their triumphant belief in great Christian truths, forgotten or denied in previous times of spiritual depression and now restored to their rightful place in the thought and life of the Church. Song has expressed and intensified to enthusiasm their new faith, their new joy, their new determination to do the will of God. Song has consoled their sorrows, and sustained their courage in the presence of danger. When a great assembly, in a church or on a hillside, has united in a mournful confession of sin, or a pathetic appeal to the Divine Mercy, or in exulting thanksgiving for salvation, there has been created in a thousand hearts that vivid consciousness of sharing a common spiritual life which gives new energy to religious faith and new depth to religious emotion. When we find each other, we are in the right way to find God. Sometimes, no doubt, when listening to a solitary singer, as when listening to a solitary speaker, a whole congregation may become conscious of sharing a common fear, a common sorrow, a common hope, a common trust, a common joy; but this consciousness of a universal sympathy is far more certainly and far more strongly developed when the common emotion gives pathos and tenderness, vehemence and energy, to the great

wave of song which every voice, the rudest as well as the most cultivated, assists to swell. This I believe explains in part the power which psalmody exerts over the religious life; and I think that the explanation is confirmed by the fact that it is the songs which people have sung with others which they delight to sing alone. While they sing, they recover in some measure the consciousness of fellowship with other Christian souls." (R. W. Dale. "Lectures," p. 274.)

We infer from the discussion that vocal music in public worship has a *twofold function:* that of *expression* and that of *impression.* Expression is the first and foremost, the expression of religious feeling, adoration, penitence, thanksgiving, longing, the voice of the people to God, the expression of Christian faith and hope, the voice of a glad and triumphant faith.

The function of *impression* that church music is to perform is a true but minor one, that of attraction, making sensitive and reaching the will and conscience through the emotions. "Holy, holy, holy, Lord God Almighty" is a hymn of expression, the natural and fitting voice of the congregation. While

"Come, ye disconsolate, where'er ye languish,"

is a hymn of impression, sung to men, to awaken their need and sense of God.

The music of expression often makes the deepest impression on the hearers. The feelings are moved indirectly, by new views of truth and by the example of praise. And this impressive influence of sacred music is no violation of the principle that the chief office of music is expressive. In fact its influence is in proportion as the latter purpose is realized.

The General Principles of Church Music. — What shall be the choice of hymns? It is an axiom to say that the hymn should be genuine poetry, more than the metrical version of devotional thought. Yet the strict application of this simple and fundamental rule would exclude more than half of the hymns in the usual collections.

"O God! our help in ages past" has few equals for simple grandeur, but a true poetic taste forbids the use of the majority of Watts's hymns. The ministry must cultivate a true poetic taste as the help to the devotional spirit. And we are vigorously to choose those hymns that are the true poetic expression of religious sentiment. A few of the modern revival hymns make quick appeal to the popular heart, are easily sung, and may be the teachers of religious life. The majority of them are shallow in thought and

without musical worth. But in all matters of education we must help men as we find them, and patiently lift them to better things.

We should select hymns of the best and simplest lyric forms. The peculiar metrical form of some hymns, true poetry, should properly exclude them from Church use. Such a beautiful hymn as that of Jones Very:

> "Wilt thou not visit me?
> The plant beside me feels thy gentle dew ;
> Each blade of grass I see,
> From thy deep earth its quickening moisture drew,"

is not to be chosen for congregational use because its metre is too peculiar for united expression, and it voices the desire of the single soul more than of the many.

Many hymns have outlived their usefulness. They were local and personal in colouring, expression of states that seem exaggerated or false to the Christian consciousness of the present. The hymn should be the living voice, not the echo of the past. And I think that we should use a greater number of adoring, grateful, triumphant hymns. We sing too many in the minor key. We need to be lifted out of weariness and depression and borne upward in our praise.

"The complaint I make is that the hymns which have been written for the last quarter

of a century have no faith or hope or joy in them; they are all tears and sighs; they might have been written by people who never heard of the liberty with which Christ has made his people free. Moreover they are singularly restricted in their subjects. They are mostly about heaven or about the human side of our Lord's character and life, and in both cases are miserably sentimental. They are women's hymns rather than men's; and they are the hymns of very weak, hysterical women too. Those about our Lord are written in the style in which Romanists write about their saints; there is hardly ever any vision of the glory and majesty which shine through all His sufferings and shame. They excite pity rather than reverence. No man could do a better service for the Church just now than by writing a score of hymns inspired with the spirit of the '*Te Deum*'." (Doctor Dale to Th. H. Gill.)

The minister should study hymnology, as he does Scripture and prayers, that he may feed his own soul and serve his people the best. He should know the hymn-book of his own church, that he may make a wise choice of hymns for every service, and cultivate the taste of his people for the best hymns. There is danger that he follow his personal taste and confine

his choice to a few favourite hymns, and ignore the need of the people and the riches of hymnology.

The Relation Between the Music and the Hymn. — This may be rather the matter for the musicians of the Church and for the book-makers. But the demand of the Church will partly govern the supply, and it is best for us to have definite ideals. It seems a reasonable principle that only sacred music should be used in worship, and that there should be exact correspondence between music and hymn. And yet secular melodies are often wedded to sacred words, and men think that in some way the sacred place and the sacred words will sanctify the music. "Don't let the devil have all the best tunes" is the common argument. The sufficient answer is — if they are his tunes, he should have them. This joining of sacred words and secular music is certainly a superficial view of music. Every piece of music worth the name has a motif, an essential spirit, exactly fitted to the ministry it was intended to perform. If it is filled with a sensuous, pleasure-loving spirit, it will minister to nothing else in its final effect, no matter whether it be set to "Jesus, Lover of My Soul," or "Nearer

My God, to Thee." As Doctor Blodgett, an authority in church music, has so strongly said: "The fact is that all music, worthy to be called by the name, is the expression of some special and intense spiritual state, the whole quality and force of which are breathed into the composition, and communicated in strictest integrity to every hearer, in varying intensity and definiteness, according to his sensitiveness and culture, but affecting every one after the same fashion and swaying his thought and feeling into essential accord with it, whether he will or no." ("The Place of Music in Public Worship," p. 11.)

Music, as far as it is congregational, should *be largely expressive.* As it makes its appeal to the feelings, and is the language of emotion, this would rule out that large class of hymns and music that is didactic. All hymns that teach doctrine solely and directly, those that are calls to the impenitent or any special class, cannot in the best sense be the voice of the congregation in worship, and so have little place in such singing. The chief use of such hymns is that of being sung for and to the congregation and not by them. The principle should be applied wisely. The strict application would sometimes weaken the power of congregational

singing. The use by the people of impressive hymns, voices of penitence and faith, the calls to the impenitent, may be nobly pathetic and moving.

The music should be *congregational.* The people should rise as a significant and helpful position toward united action. The hymns and the music should be chosen in reference to the people, their need and ability, and the people should sing. No other music is so worshipful. The people have no right to delegate this duty and privilege to the choir. The choir is to lead the congregational music and sing such other pieces as shall promote the spirit of worship or impress the special truth of the hour. A quartet may not be the invention of the Evil One, as Mr. Moody once impulsively said, but it is not the best leader of the worship of praise. The volume of sound is not sufficient for inspiring leadership, and the taste of the individual singers is too apt to triumph over the need of the people. The people do not easily follow the lead of a quartet. It will be hard to find a quartet in a single great English or Scotch church, so completely has the revival of music brought in chorus and congregational singing. A chorus, with independent voices for special work, is the most helpful choir.

"The anthem is one of the most helpful parts of the service. I don't think that any sermon on the words, 'The Lord is mindful of His Own,' could do so much for me as the anthem when it is well sung." ("Dale, Life of," p. 533.)

There should *be growth* in the music of worship. At the beginning it should be adjusted to the spiritual condition of the average worshipper who really desires to meet God. The first hymn should be general in character, with music that is inspiring, something that the people will love to sing. Then the service should move steadily on in a given direction of thought and feeling, each hymn and selection by the choir, being helpful in itself, and also an appreciable advance in the line of worship and influence.

There Are Practical Difficulties in the Worship of Song. — The first difficulty is the wrong conception of church music. It is considered by some in the spirit of the concert hall. They ignore or forget the breadth of the invitation and command to the praises of the Church. They listen to the choir as to a performance, and judge it by its artistic value. Or if they take part in congregational singing, their delight is only "a sensuous one in pretty and

sweet tunes, and in the transient enthusiasm awakened by a full body of sound."

A second practical difficulty is the lack of musical training among the people. It is true in city congregations, and in some country churches it is a serious hindrance to worthy congregational worship. It is difficult to find trained voices for the choir, and still more to find the taste and training among the people necessary for intelligent and worshipful singing.

And a third serious difficulty is with the choir itself. Its assumption on the one hand of musical superiority, ruling the entire musical service, regardless of pastor and people; and on the other hand, attempting ambitious performances, forgetting the power of simple music.

How Shall These Difficulties Be Met? — The minister is to meet them, for he has no right to resign his leadership of the entire service of worship. The advice sometimes given to young ministers — to have nothing to do with the choir — is the worst possible advice. There never can be the development of proper music in the church without the intelligent, wise, sympathetic leadership of the pastor. And here is the reason for the proper training of the minister in sacred music. The pulpit must teach the

importance of the worship of song. The action of the minister in the pulpit is significant and greatly influential. He should be as attentive and reverent during the music as the prayer. The music is often the sincerest prayer. Freedom from conversation, from the reading of notices, and from attention to the details of service is necessary for a worshipful example to his people. Rising with the congregation and singing the hymn when his strength will permit will express his part with the people in worship. An occasional service of song, with talks upon hymn writers and the history and use of notable hymns, will help to teach the people the importance of the service.

The character of organist, chorister, and singers will have relation to the spirit of worship. They should be in sympathy with the church, reverent and earnest in temper, making their work a service of religion. The minister is to establish and maintain the most cordial relation with them. Without dictation, he is to make them feel that their work and his is in harmony and plan together the worship of each day. The minister is to appreciate the work of his choir and be generous in the expression of it.

"No argument is needed to show how important

is a true fraternal sympathy between the pastor and the organist or choir-master and the singers of the choir. Whether a state of sympathy exists is usually determined by the pastor's own action, except in cases where there is some manifest folly in the plan of organization adopted by the Church itself independently of the pastor. Musical people are like others in being susceptible to kindliness and respectful consideration to manly and noble intentions, to an intelligent and judicious policy, to genuine spiritual warmth. Indeed their very artistic training makes them susceptible to these things in a peculiar degree. Instead, therefore, of treating them with timidity or suspicion or disdain, the pastor should assume that he may count on them as hearty sympathizers in achieving whatever things are true, honourable, lovely, and gracious." (Pratt, "Musical Ministers," p. 148.)

There are enough fair voices in nearly every congregation to furnish a helpful choir; and it is the pastor's business to see that they are persuaded to enter upon this service of God and properly trained for it. And by personal influence, the pastor can make the people feel the dignity and worth of the worship of praise.

A recent musical journal has these fitting words:

The minister and the musician are of the same lineage; their work is one. The latter is, indeed, in a sense subordinate to the former, but only as a younger brother is inferior to the first-born. If, therefore, the one should be holy, so should the other. There are young men and women of musical ability in multitudes, who dream of doing good in a grand way; here is a field worthy of them. Let them cultivate their powers as highly as may be; and then present themselves to the Church as candidates for Levitical orders. Let them take possession of the choir and the organ, and sanctify them to holy uses; then pride will give place to devotion, jealousy will vanish before pious zeal, and music will find its true place in Christian worship.

It is absolutely essential to proper congregational singing that the people receive some systematic training in sacred music. The teaching of music in our public schools should tell upon our devotional singing, but this is not enough. Only a small part of our congregations will have such opportunities for vocal training. The matter should receive care from the pastor and officers of the church.

In many churches, the chorister can be secured to train the congregation. A few minutes before or after the mid-week meeting can be used for this purpose. A choral society can be formed

to meet through the winter months, or a regular class taught once a week. In smaller places, the several congregations should unite in securing a good singing-master for a part of the year. It is not a visionary plan. And we shall complain of the spiritless singing, of "hosannas languishing on the lips," until some vigorous and continuous effort is made to teach the people, "young men and maidens, old men and children," to praise the Lord.

It is desirable that the singing of the family circle, the Bible school, and the devotional meetings should be a preparation for the public worship of the church. And to this end, the hymns of the church should in large part be used, that all become familiar with and learn to love the language and the music of such worship. And the church officers should have hymn books with tunes placed in the pews.

Sacred song should not be left to the taste and impulse of the individual. The church should labour as a society to make its praise worthy of its faith.

LECTURE IX

THE DEVELOPMENT OF FREE WORSHIP

OUTLINE

The Development Means Evolution, not Revolution.

Worship Should Express a Comprehensive Christianity.

The Principles of Development.

Unity. — The message and unity. The relation of variety to unity.

Harmony. — The relation of the hymns and prayers to harmony.

Intelligibility. — Should the hymns be read? The part of choir and congregation.

Suggested Orders of Service.

What Can be Done to Increase the Life and Fervour of Worship.

The minister's part. Study. Cultivation of liturgical sense. The reverential spirit among the people. The social spirit in worship.

IX

THE DEVELOPMENT OF FREE WORSHIP

Our influence on the worship of any congregation should be evolution and not revolution. We should attempt no sudden changes, nothing that would possibly weaken the conviction or devotional habit of the people. We must have the devotion and patience to enrich the spiritual life and cultivate the spirit of reverence, and the taste for nobler form, before insisting that such forms shall alone be used. We must have the wisdom to build on existing forms as far as possible; to take the present ability and liking and gradually help it to better things.

One may go to a church where the Gospel Songs, the more easy and jingling tunes, are customary music. It would certainly be foolish to tell them how vulgar and unworthy the taste, and to insist at once upon the nobler music of the Church. Little by little, without comparison or censure, by personal practice, one can turn

their thought to finer poetry and truer music, elevating the popular taste. And ever the whole life of the Church must grow, deepen and enrich, if the nobler forms are to be the fitting expression of the soul.

There has been an easy teaching of truth and simple pathos and quick appeal to the social element in such music that has made it an instrument in reaching the multitudes. If it has sometimes been shallow and sensational, so has their faith and life. Not only must we strive after a nobler worship, the forms we use being teachers, promoters of reverence and aspiration, but the life itself must grow or the worship is but a hollow form.

Our worship should express a comprehensive Christianity, as broad and vital as the Gospel itself. In the hymns we sing and the prayers we offer, and the forms of church life that become the tests of discipleship and the expressions of service, we must always lay hold of the essential things of religion and minister to the variety of natures in the household of faith. We must not develop a narrow or eccentric piety. We must not shut out or fail to feed the natures of all who truly desire to serve God.

"There are a great many men, — merchants, bankers, lawyers, manufacturers, mechanics —

who will join heartily in dignified public worship, and will give time, money, and strength, to whatever works of righteousness and charity the Church may reasonably lay upon them, who simply cannot and will not, wear their hearts upon their sleeves, or give expression to their inmost personal experience in a social meeting. By making such social expression of personal religious experience practically synonymous with the religious life, you are excluding this type of men from the fellowship of the spiritual life as effectively as if you stationed a regiment of soldiers with fixed bayonets around the church edifice." (President Hyde, *Outlook*, Dec. 8, 1900.)

We are to strive with patient persistence at intelligible, spiritual progress. Whatever we do should have intellectual and spiritual significance. President Charles Cuthbert Hall's principles of unity and intelligibility are self-evident. Harmony might well be added as a third.

There should be a study in each service to produce *unity*. This unity, as in the sermon, will come from singleness of theme and singleness of purpose. If we do not have some definite truth to be expressed by each service, and some definite end to be gained, we can have

no unity. If we give thought to each service, we shall certainly have in mind something that we wish to secure. And this certain thing in our own mind will certainly secure order in the parts of worship and definite impression upon the minds of the people. It is a serious criticism upon us as leaders of the Church, if men say that they can perceive no system in our work from Sunday to Sunday, either in our teaching or in our worship. It is truly a serious burden put upon us as leaders of free worship, but there is no way of escape save into a liturgical church where everything is fixed for us. In free worship, intelligent thought must plan and direct as fully as in the sermon.

There are certain permanent elements in the service, as confession of faith, ascription of praise, confession of sin, dedication of life, seeking for help. But the new elements of each service consist of the present life of the people, the need and desire of the day, and the truth then to be taught. The hymns, the Scripture lessons, the prayers, the sermon, may all have a certain truth in mind and move on with growing volume toward a certain end.

The message of the hour will most naturally furnish the unity of the service. As in Catholic and Oriental churches, the sacrament of the

Lord's Table has been the centre and norm of development, in Protestant churches the altar is the pulpit and the directing force is the teaching of the Word of God. If anything like a church year is followed, or if a large prevision is had, and a plan of pulpit instruction formed looking through several weeks or months, the truths would naturally direct the choice of Scripture lessons, and more or less shape the form of the prayers and the selection of the hymns. If there is some truth that so seizes the preacher that he must speak it, if there is some need of men that so presses upon his mind and heart that he must attempt the answer in his sermon, then that truth or need will dominate his life for the time, and he will find authority for it in God's Word, and he will set the people singing it; and what he so earnestly desires and feels that the people must have, he will ask for in his prayers and help the people to ask for themselves. The Scripture will suggest or illustrate the truth, the hymns will prepare the heart for the truth, or be the expression if it, or the appeal for it; and the prayers, while never forgetting the spirit and purpose of a people's worship, never didactic or anticipating and repeating the exact truth of the sermon, will be shaped by that truth, will have its form and colouring. It is

a practical and useful principle then to let the truth for the hour guide the worship of the hour.

The principle of unity may be overworked. The general interests of worship, the varied and comprehensive expression of the people, may be overlooked in the desire to gain singleness of impression. We must remember that this matter of unity does not mean sameness. It is not necessary to have everything on the same key, everything teaching the same truth, to have unity of impression.

Sometimes alternation and variety relieve the mind, bring in other motives, that the theme may be returned to with added force. A hymn of the very opposite nature from the sermon may throw the light of contrast upon the truth. It would not be well for the service to move on in a straight line. We need not lose singleness of purpose in granting the natural demand of the mind for variety.

We shall seek a true *harmony* in the service between the objective and the subjective, between the didactic and the devotional. The sermon and the worship will have a true balance. No one part will seem exalted at the expense of another.

Notice how the hymns may help the harmony of service. The first hymn general, lifting up

of the heart to God, something to break the spell of worldliness and create the sense of God. True worship demands that the people should find voice at the beginning, that reverence and fellowship may be cultivated and that the service be felt at once as the people's. Then the second hymn, one that may be more impressive in its character, touching the spiritual sensibilities and preparing the heart for the truth; and the final hymn one that may voice the great lesson of the Word.

In the new "Directory for Public Worship," prepared by the United Free Church of Scotland, a prayer for illumination precedes the sermon.

"The preaching of the Word is so important, and the responsibilties both of preacher and hearers are so great, that it is fitting and desirable that the sermon or lecture should have a brief prayer specially assigned to itself. This is commonly known as the Prayer for Illumination, or for the special presence and power of the Holy Spirit with the Word. A hymn containing petitions and aspirations for the Spirit may sometimes take the place of this prayer."

In our churches, it seems far better to have the hymn the immediate preparation for the sermon. We have many hymns that are true petitions. Croly's "Spirit of God, descend

upon my heart," or Rawson's "Come to our poor nature's night," or Johnson's "Father, in Thy mysterious presence kneeling," will make the heart tender and sensitive, fill it with holy desire, and so be a true preparation for the hearing of the Word.

Notice how the *prayers* may increase the harmony of worship.

They should not repeat each other; each should be in its place, of peculiar thought and spirit; and each an appreciable advance in the idea of the hour.

Invocation or Lord's Prayer.— The invocation will be most helpful if clothed largely in Scripture language, such simple and familiar forms that the people will easily and heartily join in it. An example from "The New Directory of Public Worship" gives a simple, direct, and Scriptural invocation:

> Almighty and everlasting God, teach us to worship thee Who art a Spirit, in spirit and in truth. Take away all blindness of heart, all coldness and backwardness of spirit. Open thou our lips, and our mouths shall show forth thy praise. Open our hearts to receive thy truth in the love of it. May Christ be glorified in the preaching of His Gospel, and in all the services of His house this day for His name's sake. Amen.

Here is one wholly in the words of a Psalm. (84.)

O Lord God of Hosts, hear our prayer; give ear, O God of Jacob. A day in thy courts is better than a thousand. We had rather stand at the threshold of thy house than dwell in the tents of wickedness. O Lord, be our sun and shield; give us grace and glory. Withhold no good thing from us. O Lord of Hosts, bless us who trust in thee.

Confession.— If such a short prayer could follow the Psalter, it would put us in harmony with the Reformed churches of the Continent and the Church of England, that adopted this special order from the Continent; and also emphasize the fact of human need, too often ignored in the thought of to-day. It would be a true preparation for worship and teaching. And furthermore it would keep the general prayer from undue length and to its strict character of thanksgiving and personal and general petition.

The Confession of Sin, adopted by the Protestant church of Zurich, 1525, has for almost four centuries been on the lips and in the heart of the Reformed church all over the world.

The General or Pastoral Prayer.—Thanksgiving, petition, and intercession. In these

matters we must not be content with only general expressions, but at times mention such particulars as shall touch and arouse the minds of the congregation. Take the matter of Thanksgiving as example:

A prayer of general thanksgiving, however fine and impressive it may be to a spiritual mind, often seems to minds not spiritual only exaggerated and unreal. Its power is due to its touching chords that are sensitive and quick to respond, to its awakening memories that have been often renewed and are never far to seek.

In order to do a like service to the less devout, we must mention and dwell upon the special mercies of God, we must touch those points of their life where they cannot but acknowledge the hand of a loving Father. As we all learn to know the sinfulness of our own hearts only through individual acts of sin, so we learn to be thankful through perceiving the specific acts of God's goodness in our daily lives. By specifying them in prayer, we awaken memories in hearts dull and slow, and by means of that lift them to gratitude and the ascription of all praise to the giver of all good. (See particulars in "The New Directory for Public Worship.")

The Closing Prayer seeks a blessing upon the Word, holding to the single thought of the hour.

Intelligibility.— The entire service of worship should be intelligible; the people should understand it and feel its motives that they may have an intelligent and hearty part in it. This means that the minister should plan for the service and have it so clearly marked out that the people may catch its meaning. It means that he interpret with his voice all his parts in the service, the Scripture, the hymns (when read), the prayers. We must read and pray with the Spirit and the understanding so that even he that filleth the place of the unlearned shall say Amen.

Does intelligibility require the reading of the hymns by the minister? The custom of reading the hymns began when there were no or few hymn-books in the pews. That need has passed, and yet many ministers thoughtlessly read all the hymns. They do so simply because it has been the custom. They are sticklers for what has been. The hymn-book in the hands of the people and the need of economy of time for the fuller service to-day should cause the discontinuance of the habit of reading the hymns. The reading of the hymn without special and new interpretation is a source of darkness and not of light. A single stanza may be read (especially at the opening of the service), to fix the attention,

to unify the thought and feeling, and so promote the spirit of worship. And whenever in the service that needs to be secured and can be by the reading of the hymn, one should not hesitate to read it. Sometimes the people sing an old hymn in a perfunctory manner. It is so familiar that they sing mechanically. Then the truth is to be given a new significance. A new hymn needs often to be interpreted by the voice.

The choir must be taught to obey the law of intelligibility. They must not sing in an unknown tongue. Distinctness is as primal in singing as in speaking. It will be a help if all the pieces by the choir, sentences, chants, anthems, be printed in full on the order of service, or distinct references made to the books of praise so that the people may follow the words.

And the congregation must be taught to take their part in worship, thoughtfully and heartily, never in a perfunctory and careless way; not mere listeners but worshippers in heart and voice. This result is not an easy and quick attainment, but will certainly follow a wise and persistent leadership. The best books of worship generously provided for all and some system of training will be a condition of such attainment.

SUGGESTED ORDERS OF SERVICE

I

THE UNITED FREE CHURCH OF SCOTLAND

1. Sentences of Scripture.
2. Invocation.
3. Praise — Psalm or hymn.
4. Scripture — Old Testament.
5. Prayer of adoration, thanksgiving, confession and petition.
6. Praise — Psalm sung or chanted, hymn or anthem.
7. Scripture — New Testament.
8. Praise — Hymn.
9. Prayer of Intercession, with Lord's Prayer.
10. Praise — Hymn.
11. Prayer for Illumination.
12. Sermon.
13. Praise — Hymn.
14. Prayer for blessing on the Word.
15. Praise — Doxology.
16. Benediction.

II

THE FIRST PRESBYTERIAN CHURCH OF BUFFALO, N. Y.

1. Organ and Anthem.
2. Sentences of Scripture.
3. Doxology.
4. Invocation, Creed and Lord's Prayer.
5. Chant — Choir and congregation.

6. Commandments, responses and summary.
7. Sentences and Prayer of Confession.
8. Hymn.
9. Psalter — *Gloria Patri.*
10. Scripture Lesson — *Te Deum.*
11. General Prayer.
12. Sentences — Offering and prayer.
13. Hymn.
14. Sermon.
15. Hymn.
16. Prayer and Benediction.

III

BRIEFER ORDER

1. Organ (Anthem).
2. Call to Worship. Scripture sentences.
3. Doxology or hymn.
4. Invocation and Lord's Prayer.
5. Psalter — *Gloria Patri.*
6. Prayer of Confession.
7. Hymn.
8. Scripture Lessons; Old and New Testaments. (Creed).
9. General Prayer. Thanksgiving and petition.
10. Offering — Choir — Prayer.
11. Hymn.
12. Sermon.
13. Hymn.
14. Prayer and benediction.

The last named order does not differ materially from that in "Common Worship," but is somewhat shorter and can be made still simpler without marring its meaning.

The preface, whether Scripture Call, Invocation, Hymn, or all together, should give the keynote to the worship. The people should first listen to the Word of God, so the Scripture should come early in the service. The Psalter is an act of praise and should be followed by brief praise, or the *Gloria*. The Creed after the Scripture lesson is the proper response to the Word of God.

Worship now moves forward into more intimate converse with God. The intellectual side has been expressed in the Scripture lessons; now the heart speaks in the pastoral prayer. The last prayer with the benediction, while the people are seated, secures that quiet and reverent closing of the service that will deepen the impression of truth.

A second service designed to win those not regular worshippers may well be simpler and freer in form. Here the desire to gain men may well govern all forms. Father Dolling of Poplar, East London, the greatest missioner among the poor of our generation, insisted on his right to adapt the liturgy of the Established Church to

the needs of the people, and more than once lost his charge in defence of his liberty.

Three things may be done *to increase the life and fervour of worship:*

The first of all is for the minister to devote himself to a more careful and spiritual preparation. He is the leader and the responsibility rests chiefly upon him.

Study is the path of true preparation. The minister is to study the prayers and hymns of the ages, become acquainted with the forms used in other churches, and make himself familiar with the spirit and sentiment of his own church. Our ministers are freemen and not bound by any rules save those of firmness and Christian love. We can enrich our thought and forms of worship from whatever source we please. We may go to Catholic writers as well as Protestant. Can we not unite as brethren to make our ministry of worship as perfect and helpful as possible? Preparation demands that we give to the Scripture and hymns and prayers some of the earnest thought that we put upon our sermons. To select the hymns after we have reached the church and to shape the prayers while the hymns are being sung is an unworthy view of our service.

And if we are to be the leaders of worship,

we must go into the pulpit with spiritual preparation. There should be the quiet hour of deep meditation and spiritual seeking, the conscious dependence upon the Holy Spirit. And with such girding and guiding we shall be able to lift the people into the apprehension of spiritual worship.

There is something more needed than sincere piety and earnest preparation on the part of the minister. It might be called the liturgical feeling, the sense of fitness.

Are there any liturgical laws to govern the minister? In a free worship, definite laws cannot be laid down, but certain principles may be suggested, as already stated in this chapter. The principles may take this summary: Is a certain act or part of worship in the right place? Will it be the proper expression of the religious life and will it tend to the growth of such life? It is the *sense of fitness.* It is the feeling of reverence, the singleness of mind in any particular act of worship, the taste that will exclude the trivial and the incongruous and choose the best.

A sense of fitness could not announce a rummage sale between the parts of a communion service, or let the people listen to a sacred concert before finding their voices in worship.

How can the liturgical sense be trained?

By whatever cultivates a sense of reverence and harmony; by the study of liturgies and noble prayers and hymns; by familiarity with the devotional parts of Scripture. And above all, by single-mindedness in worship, suffering nothing that shall divert the mind from the aim of the hour or that shall not contribute to spiritual expression and growth.

Another help to truer worship is the cultivation of the *reverential spirit among the people.* All flippant manner and speech in the church are to be avoided. A worshipful attitude is to be encouraged in prayer and singing. The church building is to be guarded against uses whose associations will weaken the spirit of reverence. The children and youth are to be taught that worship is a joyful yet solemn act. By our attention and seriousness and preparation, men are to feel that worship is an act of intellect as well as sentiment, demanding the concentration of the highest powers of manhood.

The *social spirit* in worship needs to be cultivated. There is too much individualism in our congregations. Men go to church for hearing and not for participation, for mental interest, and not for spiritual fellowship.

How shall the social element in worship be promoted, the community of spirit and act be

encouraged? While aiming at constant growth, there should be a stable element in worship. "Some permanent basis in every form of worship; something of the old, of the familiar, of the invariable; some worn pathway for the feet of worshippers to tread in." And this will touch the tender sentiments of men and unite their hearts in sympathy; for there is a power in old associations, old songs, and old scenes. The singing of the Doxology, the repetition of the Lord's Prayer and of the Apostles' Creed, and the use of a proper proportion of old and new hymns will aid the fellowship of believers. And their hearty use of the forms of devotion will make the worship of God a joyful service and attractive to a larger number of worshippers.

Whatever be the difficulties to the worthy expression of free worship — and they will seem greater with years of service — we need not despair.

We can do more for the spiritual life of the Church and for the worship of God in the Spirit by freedom in worship than by any fixed liturgy. "We too have received the Holy Ghost. He did not forsake the Church when the great saints of former ages passed away; and if we rely on His inspirations, and devote to the substance, the spirit, and the form of worship the thought and

care which they ought to receive," worship shall be the fitting expression of the religious life of the Church, and channels whereby the grace of God shall come more richly into the hearts of men.

"Public worship ought to be comforting, joyful, enthusiastic, beautiful, the flower of all the week, but its chief note should be reverence and godly fear. Praise and prayer, the reading of Holy Scripture, and the preaching of the Evangel should conspire to lift the congregation above the present world and the sensible atmosphere in which they have been living, and bring them face to face with the eternal. It was this tender and gracious fear which made the glory of Puritan faith and gave visible force to Puritan character.

Nothing is more urgently needed in this day, which knows how to doubt and jest, but is forgetting how to revere and adore, when the great function of worship has become pleasing and amusing, a performance and a comedy. What we may well pray for is a baptism into our fathers' penitent, austere, enduring Christian faith, who summoned themselves hourly to the judgment seat of Christ, and therefore considered it a small thing to be judged by man's judgment; who never met in the Great Name, whether in

stately cathedral or bare hill side, but they came to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant, and to God, the Judge of all." (John Watson, "Cure of Souls," p. 271.)

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BOOKS ON WORSHIP

GENERAL

"Christian Worship." Richard and Painter.

"Worship." Published by the Century Co.

"Public Worship." Pattison.

PRAYER

"The Prayers of the Bible." McFadyen.

"Extempore Prayer." Talling.

"Anthology of Prayers for Public Worship." United Free Church, Scotland.

SCRIPTURE

"Literary and Vocal Interpretation of the Bible." Curry.

"Use of the Bible in Worship." Hall.

"Aids to Common Worship." Published by the Century Co.

"Responsive Readings." Henry van Dyke.

HYMNS

"History and Use of Hymns and Hymn Tunes." Breed.

"Musical Ministries." Waldo Pratt.

"Music in the Western Church." Dickinson.

MANUALS

"Book of Common Order." Church of Scotland.

"New Directory for Public Worship." United Free Church, Scotland.

"Common Worship." Presbyterian Church, U. S.

"The Common Order of Morning Worship." Hungerford.

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